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REMEMBRANCER;  
OR, THE  
Churchman's  
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MISCELLANY.

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APRIL, 1822.

[VOL. IV.

RELIGION AND MORALS.

SERMON ON THE KNOWLEDGE  
AND PRACTICE OF RELIGION.

ST. JOHN xiii. 17.

If ye know these things, happy are ye if  
ye do them.

THE great end of all religious knowledge is the sanctification of our hearts, and the improvement of our lives. He is not the best Christian who knows most of his Bible, or can apply a text with the greatest readiness (though the more we know, and the more readily we can apply on occasion, the better,) but he is the best Christian who has transplanted all its fruitful doctrines and holy laws and amiable graces into his heart and life. We are to become wiser that we may be better, and better that we may be happy now and for ever. "If ye know these things," the holy and blessed truths of my religion, "happy are ye, adds our Lord, if ye do them," if ye let them have their full effect on your conduct.

We cannot then be more usefully employed than in looking at the sum of a Christian's knowledge, and bringing together into one comprehensive view all the great truths that our Lord hath sanctioned or revealed in his Gospel; I say sanctioned or revealed, because some are truths that the world knew not till our Lord had revealed them: others were already contained in the law of Moses and the religion of

nature, being all such moral truths as God had delivered to the Jews from Mount Sinai, or had imparted originally to man. These our Lord sanctioned and adopted into his own most holy religion, that consummation of all others, and rare union of every possible moral and religious perfection.

The first great truth then, and the foundation of all others, and the very life and soul of religion is the being of God. This our Lord evidently takes for granted, as an article of nature's creed, universally acknowledged by all mankind in all ages and places of the world. "Ye believe in God," says he: and then on this, as a received truth, he goes on to ground the peculiar article of the Christian's creed, "Believe also in me." All the attributes of God are faithfully and minutely laid down in the Gospel. He is declared to be "the Father of lights, the giver of all good gifts, with whom is no variableness, neither shadow of turning, the King eternal, immortal, the only wise God, the blessed and only Potentate, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see." In the works of creation indeed, in the daily mercies of his providence, in the wonders of grace, in the blessedness and perfection of the Gospel, in all the effects of his wisdom, power, and love, we may see God. Him-

self no man hath seen, nor can see, for "God is a Spirit."

Farther, we are permitted, nay, commanded to worship, this great and mighty and spiritual God, under the most endearing of all human appellations: and, as our Lord, bearing his Son, in his own natural right, constantly addressed Him by the title of Father, so we, that are his sons by adoption and grace, have received also of his spirit, whereby we cry, "Abba, Father."

And, as we are wonderfully drawn towards Him by this tie of filial love and affection, so does our affection and gratitude rise into wonder and adoration, when we contemplate that fundamental article, and very corner-stone of Christianity, the mysterious existence of the Godhead in three distinct persons, one in nature, one in power, one in design, and all intently bent on the one great work of man's redemption.

This redemption is the next great truth made known unto us in the Gospel.

The power and mercy of God had created man in his own image, in the possession of a free will, a reasonable mind, a pure heart, and a strong predilection for what was good; yet not without a law. "For in the day that thou eatest thereof thou shalt surely die." Adam ate of the forbidden tree and fell; and in his fall drew after him all his posterity into the same state of weakness and depravity, and sickness and death, and the fearful expectation and desert of eternal misery, which had been the just but wretched consequence of his own perverse disobedience. At length he pays the debt of his corrupted nature, and dies; but not before a Redeemer is promised, and men had been taught to offer animal sacrifices as types of that great propitiation hereafter to be effected for the sins of the world. What that propitiation was, and in whom alone God had been through all ages well pleased under the typical offering of these animal sacri-

fices, let the Baptist tell us. When looking on the ever-blessed Jesus, as he was walking as man amongst the sons of men, he exclaimed (thus connecting the type with its anti-type) "Behold the Lamb of God, that taketh away the sins of the world."

Christ has come in the flesh, God hath tabernacled himself in a human body; he has lived and died, and borne our sins in that body on the tree; the debt of sin is cancelled; the ransom is paid, and man is free. By the first Adam we fell, by the second we are restored to the divine favour, and the gates of the heavenly Paradise are opened to all believers.

But on what conditions; and how shall those conditions be performed? And what encouragements have we to their performance?

God might have withheld his pardon. The establishment of certain conditions doth not at all destroy the freedom of the gift. The gift of salvation is still free; still of grace. God was in no ways bound to give it; though having given it, he may, for the good of man, and the enhancement of the gift, and out of regard to his justice, apportion it only to such as strive to deserve it in the way that he hath appointed. Hence follow, on man's part, the required conditions of faith and repentance; repentance whereby we forsake sin, and enter on a godly life; and faith, whereby we steadfastly believe the promises of God made out of respect to the effectual atonement of Christ.

Connected with this head is consequently the whole body of moral law, that Christ has delivered; a law that comprehends in one clear view all that God hath impressed on the heart of man; all that reason hath duly inferred; all that Moses hath divinely and permanently taught; with all those positive institutions, and all those other graces, which, whether from their greater spirituality, or more extended in-

fluence, or complete novelty, are peculiar to the Gospel dispensation—a law not only thus perfect in itself, but set off and perfectly exemplified in the pure and perfect life of its divine Legislator.

And, as man had fallen through the prevalence of temptation, and his posterity had gone on falling lower and lower, through their inherited weakness and depravity; and man under the Christian dispensation is still the same in nature, though born to higher hopes and privileges; it had been in vain to have proposed these conditions, and left man unable to perform them. Some strength must be imparted beyond what man has naturally; or the very perfection of the law would only render our endeavours the more hopeless. This strength we are taught to expect through the graces of the Holy Spirit; and the very channel through which those graces will be ordinarily conveyed, are expressly laid down.

The waters of baptism are to give the first impulse to the spiritual life, and purify the heart, and place us in a capacity of working out our salvation, by transplanting us out of the state of wrath into the state of grace.

The bread and wine taken sacramentally, as the holy symbols of our Lord's crucified body and blood, are to be the instruments of our strength, and the earnests of our pardon.

The priests and ministers of the Lord are to be the official dispensers of the divine graces.

And the Church itself, as a holy and visible society, under its own divinely appointed governors, and salutary laws, is to be the depository of these graces, and the faithful witness of their efficacy to all generations. Within her bosom, as in the ark of Noah, the Christian rides safely, shut in by the hand of the Lord, and wanting no one thing that is good.—Perfect is his knowledge, as far as is needful or pos-

sible in his present state, of God and his attributes; of the means of his own acceptance with him; of the substance of his duty, and the sources of his spiritual strength.

And, added to all these, are the powerful encouragements to the full and conscientious discharge of our duty, held forth in the doctrine of the resurrection, and the reunion of our bodies to our souls, for their mutual enjoyment of a life, compared to which this is but as the mere infancy of our existence; a life, endless in its duration, inconceivable in its glory, and unvarying in the fruition of everlasting happiness. “The righteous shall shine forth, as the sun, in the kingdom of their Father.”

What remains then, but to say, in the words of our Lord—

“ If ye know these things, happy are ye if ye do them;” if ye live up to what ye know, and strive to shew forth the excellence of your knowledge in the superior sanctity of your lives, “ as obedient children, not fashioning yourselves according to the lust of the flesh, but purifying your souls in obeying the truth through the Spirit.”

Is God all just and powerful? Fear Him. Is He all merciful? Love Him. Is He every where present? Think not to hide yourselves from Him. Is He a Spirit? Be ye spiritually minded, and worship Him in spirit and in truth. Is He mysteriously united in three distinct persons? Veil, like the holy seraphim, your faces before Him, and bow yourselves in the deepest humiliation of soul and body, at the footstool of his mysterious Majesty.

Has the Son of God redeemed us? Let us make Him *our* Redeemer, by believing in the efficacy of his death. Has He given us a law whereby we are to walk? Let us obey Him as our Lord, that he may be indeed a Redeemer unto us. Has He promised us abundantly of his Holy Spirit? Let us lay hold on his gracious promise; let us give

it to our children, by baptizing them; let us ask it for them and for ourselves in prayer; let us seek it at the Lord's own table; let us receive it at the hands of his own appointed ministers; let us abide within his holy Church, as members of his mystical body, that, nourished together with Him, we may grow up unto an holy and living temple in the Lord, and be sealed with the Holy Spirit of promise, that earnest of our everlasting inheritance. Is this inheritance rich beyond compare, and placed beyond all doubt? Has Christ risen from the dead, that we might rise also? And has the word of truth declared, that "when he shall appear" in his glory, "we shall be like him," and shall go forth "to meet our Lord in the air, and so shall ever be with the Lord." Having these promises, dearly beloved, let us, as the Apostle admonishes "cleanse ourselves from all filthiness of the flesh and spirit;" let us not choose the service of sin, whose wages is death, but the service of God, whose gift is eternal life, "through Jesus Christ our Lord;" let us cast off the works of darkness, and put on all these glorious truths, and holy resolutions, and pious affections, and heavenly hopes, as an armour of light, well knowing that it is high time for every Christian to awake out of the sleep, and folly, and madness of sin, and believe and live, and hope unto the salvation of his soul, through Him, the only Teacher—the perfect Exemplar—the gracious Supporter—the powerful Intercessor—and effectual Redeemer and Justifier of Man—the Lord Jesus Christ.

C.

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#### ON RELIGIOUS FEAR.

Two opposite errors are of frequent occurrence among Christians. Some persons delight to dwell on the contemplation of the Divine

goodness: to their thoughts the merciful design of the Gospel readily occurs; in their view, privilege prevails over duty in the scheme of salvation; according to their apprehension, the study of the Holy Scriptures and the practice of devotion ought to be simply pleasurable, and should prove the means of enkindling and keeping alive within them, love, and thankfulness, and joy. They are almost strangers to fear: religion seems to them, to consist chiefly in the cultivation and the exercise of warm affection and of earnest zeal. There are other Christians whose temper of mind and character of feeling are quite opposite. These persons regard the whole subject of religion with awful reverence: every precept of the law occurs to their minds in close connection with that high authority which enjoins and sanctions it; every privilege suggests to their thoughts the majesty of that exalted Being who condescends to grant it; whenever they listen to the voice of God, as speaking in His word, they shrink back with involuntary dread, and use an effort with themselves, lest they should suspend attention to that which they humbly confess themselves bound both to learn and to obey. As I have already intimated, these opposite characters are both chargeable with error. True religion is not on the one hand a concern unmixedly awful; neither is it on the other an affair which is calculated to excite and to render active no other affections than those of love and gratitude. It must be remembered that this holy principle then produces its right effect, when it imparts to the timid some firmness of resolution, and confidence of hope, and inspires the man of sanguine and cheerful temperament with a respectful reverence for the majesty of God. Whatever may be the fault of the abashed and fearful, it is at all events certain that the over-confident cannot be right: if there is more present unhappiness

in the case of the former, there is undoubtedly more safety. In all instances of Christian virtue, the affection of *fear*, as well as other affections of the soul, must be alive and active; but it must be a *fear* pure in character, and well regulated in degree. It may be confidently asserted that *genuine piety* is ever deeply founded on such *fear*. Several of the inspired writers use this single word in the comprehensive sense of *religion as it relates to God*; and by this practice, they lead the attentive reader to conclude that this particular affection holds a prominent place in the formation and developement of the religious character. It is thus that the Psalmist declares: "the fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments." Psal. xli. 10. It is thus too that Solomon expresses the same sentiment in the same language: "the fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding." Prov. ix. 10. "The fear of the Lord is the instruction of wisdom." Prov. xv. 33. Indeed to the reader of the book of Proverbs, the expression "*the fear of the Lord*" is familiarly known as a short account of true piety. In like manner, when St. Peter, in the New Testament, would sum up the whole of our duty towards God, he does so in the brief but significant admonition: "*Fear God.*" Now *fear*, as it enters into pure religion, consists, partly, in *an awful reverence for the Divine Majesty*; and partly, in *a humble distrust of human infirmity*. As it consists in the former of these elements, it is the principle of *lowliness*, of *self-abasement*, of *respectful homage*, and of *grave and solemn worship*: as it consists in the latter element, it is the principle of *caution*, of *dependence on the help of Divine grace*, of *careful and diligent obedience*.

In the first place, *religious fear* consists in *an awful reverence for*

*the Divine Majesty*. In the piety of the faithful Christian there is never found any symptom of familiarity with the great and glorious object of his love and of his confidence. He forgets not the sublime nature of that Being, to whom he addresses his supplications, and offers up the tribute of his praise. In the moments of devout retirement and of public prayer he equally remembers that God is in heaven and that himself is upon the earth: he therefore prostrates himself before the throne of the Almighty with lowliness of mind, and is careful that his words be *few*, the well chosen and respectful expression of his inward feelings of gratitude and love. His confidence, encouraged by the promises of Holy Scripture, is tempered with awe, and he does not venture to give utterance to it rashly or in haste. In formularies that have been consecrated by the use of the devout in every age of the Church, he finds the safest and the best mode of celebrating the praises and magnifying the mercy of his "*Father, which is in heaven.*" he is not careful about novelty of language but studiously consults how he may best conform the temper of his soul to the forms of saints and martyrs, and confessors of the Universal Church. He is much afraid of any discordancy between the inward feelings of his heart and the language of his lips; and instead of aiming at a glowing ardour of the latter, he is intent on the far more important and more difficult task of regulating the former aright. Nor is such reverence as produces these effects in any degree, at variance with a due reliance on the Divine goodness. He who is most strongly impressed with the sublime majesty of God, is likely to form the justest estimate of the clemency of that High and Holy Being; and love, awakened and cherished by a becoming sense of clemency, is only purified from the grossness of earthly affection, by an accompanying sense

of the power and glory of Him, who is the object of it.

The other element of a *right religious fear* which I have mentioned is a *humble distrust of human infirmity*, which immediately issues in a principle of *caution, of dependence on Divine aid, of careful and diligent obedience*. The sincere and earnest Christian is justly *afraid of himself*. If a proper apprehension of the Divine majesty serves to shew him the enormity and malignant nature of sin, a growing acquaintance with himself lays open to his view his own liability to transgression; and he despairs of being able always to stand upright, if he is left to his own strength. For his own part, however, he is anxious to leave nothing undone; he strives to be continually on his guard; he arms himself with every instrument and means of caution; he accustoms himself to detect remote tendencies towards evil, and to discover beforehand what may ultimately entangle him in sin; he lives under a constant and practical persuasion that the first step in morals, although it be always easy, and sometimes almost imperceptible, is yet ever of incalculable moment. This cautious distrust of himself is followed by a humble dependence on Divine aid. For the weakness, of which he is conscious, he finds promised in Holy Scripture an adequate and appropriate supply of grace and strength; and on that supply he depends with firm assurance: but he seeks it through the appointed channels of Divine institution, and expects it in such manner and degree as will not supersede, but assist his own powers, and will increase rather than abate his own activity. In the posture of devotion, and with the accents of earnest prayer, he awaits the secret communications of that hallowed influence, which he thankfully confesses to be the principle of all purity within him. In the language of the Psalmist he prays: "O that my

ways were directed to keep thy statutes!" "Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end. Give me understanding and I shall keep thy law. Incline my heart unto thy testimonies. Quicken thou me in thy way." (Psalm cxix.) Whilst his prayer, if not couched in these exact terms, is at least such in meaning and effect; his active powers are all awake, and are employed in a *course of circumspect and diligent obedience*. The fear of failing in his duty is not *excessive*; in that case it would dishearten and deter from action; but it is strong enough to rouse him to efforts at once zealous and persevering. Thus, instead of disheartening, it has rather the effect of exciting and animating. It is the fear, not of a slave, but of a loyal and obedient son. Failure is the object of apprehension, not because of the severity, but of the goodness of God; and whilst the Christian is persuaded that he cannot too much distrust himself, he is equally convinced that the Lord and Master, whom he sincerely strives to honour and obey, will interpret his actions with favourable allowance, and with gracious condescension to the weakness of our nature.

That religious fear, whose elements I have been endeavouring to disclose, cannot be a source of unhappiness. It is rather a fruitful source of courage and of serenity of mind; for it has been well observed that it is "*the fear which banishes all other fear*." It is that "*fear of the Lord, in which is strong confidence*." (Prov. xiv. 26.) It is that *fear*, which renders truly *blessed* him who lives under its influence. "Surely he" that feareth with this fear "shall not be moved for ever: he shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord; his heart is established; he shall not be afraid until he see his desire upon his enemies." (Psalm cxii. 6, 7, 8.)

## BIBLICAL ILLUSTRATIONS.

(Continued.)

Dent. xix. 14.

"Thou shalt not remove thy neighbour's land-mark."

Joshua xv. 6. and xviii. 17.

"The border went up to the stone of Bohan."

NUMA introduced deities, under the nature of *termini*, or boundaries. In Romulus's time, neither the Roman territories in general, nor the estates of private persons, had any fixed limits; Numa therefore ordered stones dedicated to Jupiter terminalis to be placed on the border of the Roman state, to mark the just extent of it. The same was done with regard to the lands of private property; and these landmarks became a kind of deities. To remove them was deemed a sacrilege of so heinous a nature, that any man might with impunity slay the transgressor; and, in order to render the law yet more inviolable, Numa instituted a festival, called *Terminalia*, in honour of the Dii *Termini*, (which in his time were nothing more than square stones or posts, to which a religious honour was paid; afterwards they were adorned with statues representing human figures, were crowned with flowers, and rubbed with perfumes.) The owners of lands met on the confines of their estates, and there made their offerings of loaves and the first gatherings of their fruits and harvests.—*Hooker's Roman History*, vol. i. p. 127.—*D. Hal.* b. ii. p. 133, 134.—*Plut.* p. 71.

A large stone, set upright, marks each man's property, in some places, in others only a few sticks; as no man ever thinks of removing his neighbour's land-mark.—*Parson's Travels in Asia and Africa*, p. 36.

That this offence was considered in a very serious light, may be col-

lected from the following commencement of one of Alciphon's Epistles\* :—“ Not even they who had defaced land-marks, or profaned the Eleusynian mysteries, could have so much to dread as I had, having fallen, O ye gods! into the hands of that accursed Phanomacha, since she found that her husband was attached to that Ionian girl, who plays tricks with balls and the lamps, she has suspected that I was accessory to the intrigue.”

In the Institutes of Menu, which are supposed to have been written in the twelfth century before Christ, we find, amongst other laws, that the destroyers of known land-marks must suffer such corporal punishment as will disfigure them; as, for instance, depriving them of their eyes or hands.—*Maurice's India Ant.* vol. vi. 395.

Not far from Tawarasakka are two bound stones, to separate the dominions of Fisen and Omura; the first of these bound stones, though it stood lower than the other, by reason of the way going up hill, yet it was much higher, to signify that the dominions of the prince of Fisen are also much larger than those of the prince of Omura.—*Kæmpher's Japan*, vol. ii. p. 560.

Mark v. 2, 3.

“ There met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs.”

Isaiah xxii. 16.

“ What hast thou here, and whom hast thou here, that thou hast hewed thee out a sepulchre here; as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock.”

Matt. xxvii. 60.

“ And laid it in a sepulchre, which he had hewn out of a rock.”

To the north of the city (Lata-

\* B. iii. Let. 72.

chia, the ancient Laodicea) more than a mile of the country is covered with ruins of sepulchres of hewn stones, with inscriptions and foliages engraved on one side of most of them. They are entirely open, and dug out of the solid rock.—*Parson's Travels*, p. 25.

2 Maccabees i. 19.

"When our Fathers were led into Persia the priests that were then devout took the fire of the altar privily and hid it in a hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men."

In the margin of an old Bible, once in the possession of Milton, and now the property of a respectable clergyman in Yorkshire, are several notes in MSS. by the Poet: on the above passage he observes: "Perhaps the reason why the Persians worship fire to this day."

See further account of these sages in the Gentleman's Magazine, vol. lxii. part 2, p. 615.

Hasselquist, p. 136, mentions the superstitious veneration which the modern Greeks and Armenians, still have for this sacred fire. He says, "At 2 o'clock (at Jerusalem) in the afternoon, we went to see the famous sacred fire, one of the most remarkable rites to be seen at any place of divine worship. All the Christians of these denominations believe that on Easter Eve a supernatural fire comes up out of the Holy Sepulchre, and this they call holy or sacred. They believe that their priests by a miracle, call it

down from Heaven on this day. One priest of each sect goes down into the Holy Sepulchre at 2 o'clock. The Greek priest goes into the innermost apartment, and the others into another chapel, behind that apartment belonging to the Coptites; they there say prayer by themselves, and to those the common people ascribe the coming of the fire. . . . At 4 o'clock all the three nations began a procession, and a little while after a lamp was brought out of the grave, which they believed to have been lighted at the sacred fire. There was such a fighting with torches and flambeaux, because every one was desirous of lighting his at the sacred fire. . . . The Franks, or Latins, look with disdain on this superstition, and those who think rationally do the same, but here the stupid vulgar must be kept in the superstitious imagination they have long had; besides, it is certain, that of one thousand pilgrims who now yearly arrive, not ten would come were it not for the sacred fire. To let it go over their faces, and the women over their breasts, to let some of their whiskers and beards be burnt in order to sanctify themselves."

Mariti, in describing the same scene, gives their reasons for thus exposing themselves to the flame, and burning their flesh, hoping that it will thereby sanctify more efficaciously their hearts, their minds, and their souls. *Mariti's Travels*, vol. ii. p. 384.

## SCRIPTURE CRITICISM.

To the Editor of the Remembrancer.

Sir,

THE Rector of Scawton, as I stated in my former letter, has given the following test of the authenticity of 1 John v. 7. "If the advocates of the

verse can point out to me *any one authentic and important passage* of the New Testament, which has been equally passed over in silence by all the Greek and Latin fathers, I will acquiesce in the reasonableness of admitting the whole verse into the

sacred canon," I have produced one such passage in my former letter. I will now add another,—the celebrated verse of St. Paul, 1 Tim. iii. 16. of which Sir Isaac Newton says, (speaking of the writers of the *first five centuries*, both Greeks and Latins,) "In all their discourses to prove the Deity of the Son, they never allege this text\*." The two passages which I have produced, have been *more than equally* passed over in silence by the ancient fathers; and yet there is no doubt of their authenticity; and, as such, are fully adequate to satisfy the learned Rector's test.

The Rector has given another clear and determinable test of authenticity: "If the advocates of the verse can adduce from any genuine voucher of the first four hundred years of the Christian Church the words, *There are three that bear record in heaven*, &c. I will acquiesce, &c." Sufficient evidence of this criterion may be adduced; but, as the two tests are independent of each other, if the Rector acquiesces in the admissibility of the controverted verse, on the ground of the passages before quoted, I need not encroach further on your valuable pages.

T. M.

March 16.

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### TEXT OF THE HEAVENLY WITNESSES.

*To the Editor of the Remembrancer.*

Sir,

WHEN I undertook the defence of the Received Text, of which the Heavenly Witnesses form so remarkable a part, it was my endeavour to separate from the confused mass of evidence by which I found it condemned, the genuine testimony by which it was properly supported.

It was my object to prove, by a laboured induction, that as the Greek and Latin Churches, were the first depositaries, they were the natural guardians of the sacred trust, and that their testimony to its integrity was irresistibly conclusive.

As subsidiary to this paramount object, I endeavoured to shew, that, to whatever account the testimony of other Churches might be turned, in the classification of manuscripts, their evidence on any contested doctrinal point, was wholly undeserving of credit; and that the principle which gave weight to that testimony, as far as it rested on the assumption, that the witnesses were ancient and separate, supplied every person who was but moderately versed in the history of the Sacred Text, with meet subject of derision.

It is, I hope, at present unnecessary to enter particularly into a subject, which is elsewhere handled in detail, and which is now mentioned principally with a view to stating, that from the comparative testimony of the two Churches, who were the accredited vouchers for the inspired Word, the defence of the Heavenly Witnesses had arisen. I should need a little of that fondness for repetition, with which your patience has been latterly tried, to enable me to recapitulate, gravely and methodically, all the particulars, arising from their comparative testimony, which led to the confirmation of the disputed passage. I shall again venture to believe, it is only necessary to state, that having attained, in support of the contested verse the direct testimony of one of the vouchers, and having found, that the entire weight of the internal evidence confirmed its testimony, while it neutralized the evidence of the other witnesses, all that could be deemed necessary to the perfect defence of the contested verse might be comprised in two particulars. If, in fact, the positive testimony of the Latin version

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\* Letters to Le Clerc, p. 85. ed. 1754.

could be sufficiently confirmed by the concurring testimony of the Latin Fathers; and if the negative testimony of the Greek Text could be satisfactorily accounted for, and an adequate cause assigned for the silence of the Greek Fathers: no plea could be advanced of sufficient weight to warrant a proscription of the *Heavenly Witnesses*, or justify their exclusion from Canonical Scripture.

A late correspondent in your Journal, however he may agree with me in principle, stands at issue with me in the conclusion. I willingly consider his observations in this light, as it is my wish to diminish the differences which appear to be between us; and I console myself with the belief, that they are really less than may be at first imagined. When his pains are employed, as I must observe, they commonly are, in contending for that, which no person is now disposed to contest, I am necessarily prepared to grant the utmost which he can require. If his purpose be that alone which I can conceive,—the desire of making a display of his reading; I am forward to admit that learning loses nothing of its intrinsic weight, from the consideration of the source from whence it is derived: and I know that I may sadly err in supposing, that by its last transfusion it has become diluted and vapid, and brings little credit where it is stolen or borrowed. But however we may differ on these points, or stand at issue on the main conclusion, I am at least resolved, that he shall have no reasonable ground of objection to the mode in which all that is in dispute shall be finally settled. If, in fact, the argument which he has revived may be subverted, and its upholder put down, by the testimony of the witnesses, to whom he appeals in its support, he can surely take no just exception to the method of reply by which he is answered.

The cardinal points on which the controversy turns, are, as I conceive, the testimony borne by the

Greek and Latin Church on the subject of the disputed passage; the one giving a direct evidence in its favour, the other apparently negativing it, by its silence. In the choice of difficulties which the controversy presents, for when the evidence of the Latins is disposed of, that of the Greeks internally possesses enough to exercise the skill of the objector, his force is directed against the positive argument, in subversion of which two witnesses are accordingly summoned. By the assistance of Facundus the testimony of the Latin Fathers, comprising that of the African Church, is soon annihilated. And they being fairly placed out of the dispute, the assistance of Vigilius, backed by Fulgentius, is easily converted to the purpose of proving the corruption of the Latin Version.

With respect to that of Facundus, to which the first place is assigned, it is rather inauspicious, that on the first glance, it should exhibit a deviation from what the objector conceives the test and standard of truth. In the testimony of this Father, from which he derives such important results, the context of the disputed verse is quoted with an unlucky interpolation, which fully reveals the extent of Facundus's knowledge, respecting the original. In every manuscript of this Father's works, the attendant Witnesses, are thus cited, "tres sunt qui testificantur IN TERRA, Spiritus, aqua et sanguis, et hi tres unum sunt;" and this interpolation, of IN TERRA, which is acknowledged by no manuscript of the Greek or Latin, that does not retain the *Heavenly Witnesses*, is six times repeated in Facundus's context.

The value of the testimony of a witness who states more than the truth, even the vulgar reader is able to appreciate. It is only from such keen observers as the objector that we can hope to learn its entire importance; and, to give him his due, by his acute observation on the

omission of the identical terms, "in earth," by Gutbier, we are taught the full value of this various reading in Facundus. If the force of the objector's remark is at all admitted, it is thence only to be inferred, that in the text from which Facundus quoted, the complete antithesis, which turns upon the terms "in heaven" and "in earth," was preserved, and consequently, that the copy from which he quoted, differed in nothing from that used by his African brethren. Of the advocate who bears this unwilling testimony to the existence of the disputed passage, by a partial quotation, a further use may be made. The zeal which he manifests, in labouring to weaken its force, and subvert its authority, furnishes abundant proof of the true light in which the text was regarded, by the polemics of the same period, by whom it is expected, that it shall be produced, on every controversial emergency.

The true influence of the first-cited witness on the point at issue, is therefore, I believe, simply as follows. His testimony is either so far corrupted as to be entitled to no respect; or if it is unsophisticated, (as the whole tenor and object of the controversy in which it is offered irrefragably prove,) it entitles its author to his proper place, among those Fathers of the African Church who have referred to the contested passage. While it thus subverts the object for which it is adduced, by the objector to the Text of the *Heavenly Witnesses*; it somewhat curiously confirms the positive and negative argument, which its advocate advances in its favour. It corroborates the positive testimony of the Latin Church, by an accidental quotation of part of the disputed text; and accounts for the negative testimony of the Greek Church, by an intentional suppression of the remainder.

Before we proceed to the consideration of Vigilius's testimony, an

observation bestowed, by way of episode, on that of Eucherius, may not be wholly misapplied; as the want of the disputed verse in his copy is, in the objector's opinion, sufficient to lay the question of its authenticity at rest. As we are not favoured with the mode of induction by which he infers, from the absence of the verse in Eucherius's works, that it was omitted in Eucherius's Bible, we are precluded the opportunity of passing upon it any remark; though it may be hinted to him by the way, if he does not learn from the case of Facundus, he may be soon taught by that of Vigilius, that the disputed verse might have retained its situation in the one place, while it missed an introduction into the other. But not to insist any further on this point, if we may be allowed to take the safer course, and, adopting the converse of the proposition, may conclude, from the existence of the verse in Eucherius's works, that it existed in his Bible; we have sufficient authority for the assumption in the printed and manuscript copies of his writings. By one decisive objection, at least in the estimation of Dr. Griesbach, who is the real mover of the difficulties with which I contend, the true character of his testimony is, however, put out of dispute. In a passage, adduced from his *Questions on the Old and New Testament*, observes this objector, Eucherius sums up the texts by which the doctrine of the Trinity is proved, and omits all mention of the *Heavenly Witnesses*. But this decisive evidence of his ignorance of the disputed passage unfortunately fails in one important respect; while it omits the *Heavenly*, it uncautiously overlooks the *Earthly Witnesses*, from which the doctrine of the Trinity is not merely proved by Eucherius, but proved in the passage of his writings which is at present in dispute. Whether the deficiency in the passage, with which his testimony to the verse is confronted, is

to be filled up from those copies of his works which are more or less full, is a point which a knowledge of the state of early controversies respecting the Trinity will soon enable us to determine. In its present state, the testimony of Eucherius must, I believe, take its place beside that of Faecundus; for as the one unluckily advances too much, the other, as unfortunately, advances too little. That some expedient may not be devised, for making up the deficiency of the one from the superabundance of the other, I will not pretend to decide; but until Eucherius, by this or some such expedient, is reconciled with himself, and it is made apparent, that he declares the whole truth, and nothing but the truth, there is, I conceive, as little to be deduced as apprehended from his testimony.

In the case of Vigilius, to which we now proceed, if we are but surprised with the reproduction of an old objection of Griesbach's, it must be confessed it comes attended with a few improvements which that diligent critic would not have willingly acknowledged. To soften the enormity of the charge, which makes Vigilius the author of so extraordinary an interpolation of the Inspired Text, we are assured that "it was done through 'undesigning mistake.'" On the perfect innocence of Vigilius, in respect to "the confession of faith which *he drew up*, and put forth *in the name* of the African Bishops," it is sufficient to observe, that if it cannot be easily deduced from this gentle insinuation, it may be, without doubt, readily extracted from one consequence, which it necessarily implies. For if this charge were substantiated, it would convict this "undesigning" impostor, of having not only forged the signatures of about four hundred prelates to this confession of faith; but of having committed one of the grossest literary frauds that has been ever practised on the Christian world.

On the minor charge, that "he

put forth several tracts under the names of Athanasius, Augustinus, and Idatius," it is unnecessary to engage in a dispute: so destitute of all appearance of truth, is the accusation, that "he scrupled not to insert in them the contested text, as the testimony of St. John," that in these tracts, by whomever composed, the disputed passage is unaccountably omitted. How this circumstance, which has excited so much of his informant Griesbach's surprise, could have escaped his observation, I stop not to enquire; it is now offered in illustration of the diligence employed in the present attack upon the Heavenly Witnesses. The contested passage is indeed noticed in one tract, which passes under the name of Idatius; but if the Benedictine Fathers' opinion is deserving of attention, and, as it is unwarped by any sinister considerations, it will not be easily set aside, for the allegation of the text in this tract, Vigilius has nothing to answer. After exposing the silly grounds upon which it is ascribed to him by Chifflet, their sentence is, "*liquido constat, immerito adscribi libros Idatii Clari Virgilio Tapsensi Afro.*" P. 603.

As Vigilius's reputation, however, is compromised in the imputation, that "he put forth tracts, under the name of Athanasius," the charge deserves some further notice; for as far as it affects Augustine, though I perceive that it is taken on the word of Dr. Griesbach, as I know not on what evidence it is hazarded, I must be pardoned in passing it over unnoticed. The grounds of this mild imputation of Vigilius, are no where to be found, unless they are discovered in the collections, which the Benedictine editors have made with their usual diligence, and inserted in their supplementary volume to the works of Athanasius. In them indeed we find, under the title of "*Disputatio Athanasii cum Ario*," a long tract, to which the

learned editors prefix the name of Vigilius. As this work is composed in the form of a dialogue, and Athanasius is introduced as one of the speakers, the reasoner who would seriously deduce from its title the proof of a fraud practised under the name of the Alexandrian patriarch, could only merit, in reply, a smile to rebuke his simplicity. Were his pertinacity thought deserving of severer castigation, his attention might be directed from the title to the body of the work, and his presumption checked while his calumny was refuted, by one short remark of the author, delivered in *his own name* ; “ut unius cujusque personam cum sui dogmatis professionibus, quasi praesentes cum praesentibus introducerem, . . . Sabellium ergo, Photinum, Arium, atque ad nostras partes *Athanasiūm introduxi.*” P. 642. e.

But of this tract, which was “put forth under the name of Athanasius, or Arius, for their title to it stands on the same grounds,” of this tract to which the objector must either allude, or leave his charge against Vigilius destitute of the slightest authority, a further use remains to be made, than what it thus obliquely serves in evincing his learning. In this luckless tract, which is the undisputed production of Vigilius, the doctrine of the Trinity is expressly and diffusively treated; and the opinions circumstantially detailed, which were held respecting it, by Athanasians, Sabellians and Arians. In it, the Scripture testimonies are accumulated with great industry, St. John is fully and frequently quoted, and his Epistle expressly adduced; but amid this attention riveted to the subject before us, not the smallest notice is taken of the Heavenly Witnesses. What conclusion, the objector is disposed to deduce from this stubborn silence of his chosen witness, at such a conjuncture, I profess some desire to be informed. If to be favoured with the inference which we derive from it, will afford him any inducement to

gratify us with the sight of so great a curiosity, as we are not disposed to be surpassed in generosity, we precede him thus early, in making a disclosure of the secret of our strength. That Vigilius was thoroughly acquainted with the disputed passage, and has expressly quoted it, is a point on which we are mutually agreed; that he has intentionally omitted it, in his controversy on the Trinity, remains indisputably established by the evidence of the tract in question. It is this paradox in his testimony, of which I shall soon give the solution which raises it to a level with that of Facundus, in supporting both parts of our hypothesis, and in levelling that of its opponent in the dust. It is needless to observe, how effectually the positive argument in favour of the Heavenly Witnesses is sustained by the allegation of Vigilius; and an observation will evince, how fully the negative argument in its favour is confirmed by his silence. For, if the nature of the disputed verse, and the untoward circumstances of the controversy imposed on its grand patron and fabricator, the necessity of suppressing it in the very work where he was principally required to bring it forth; how unreasonable is the requisition which demands its production, at any given period of the time, in which the Trinitarian controversy was maintained!

Such is the result of this mighty attempt to subvert the testimony of the African Church by the evidence of its members;—the natural result of this vigorous effort to set aside its conclusiveness by the testimony of Facundus, and to account for its partial effect, by the evidence of Vigilius Tapsensis. Let it be even supposed, though in defiance of all probability, that the last-named Father, with his accomplice Fulgentius, succeeded in imposing, on the Christian world, every work that already is, or may be hereafter ascribed to him, and that all of them

contained the Heavenly Witnesses. Still, the objector's hypothesis, as resting on the assumption, that they derived the disputed verse from St. Cyprian, is proved, by one or two obvious considerations, to bottom on an absurdity. In the enumeration of the Heavenly Witnesses, in every copy of this early Father, they appear under the terms, "Pater, *Filius*, et *Spiritus Sanctus*;" in every allegation of the disputed passage by the African Fathers, they present themselves under the titles, "Pater, *Verbum*, et *Spiritus Sanctus*." This is so palpably the fact, that the distinction is acknowledged by the witness, whom the objector, with his wonted felicity, claims in support of his hypothesis: while Fulgentius confronts St. Cyprian with St. John, he marks this difference between their words. How far Vigilius and Fulgentius, in thus conspiring to *depart* from their author, give evidence of having *followed* him, every reasoner, however gifted, is endowed with capacity to decide. What illustrates the probability of the assumption, and, I trust, lays this fortunate conjecture eternally at rest, is, that by the dereliction of their author, St. Cyprian is left on the side of the orthodox, and St. John thrust over to that of the heretics. For on the difference between *Filius* and *Verbum*, the whole controversy between these hostile parties turned from the first; and as it was the heretics who rested their cause on the latter term, so perversely adopted by Vigilius and Fulgentius in opposition to their original, they only could derive benefit from this improvement on the authority of St. Cyprian.

It is now to be observed, as supplementary to these remarks, that, when the same principle is followed but a little way up, out of the same distinction arises a demonstration, that neither Cyprian, nor his master Tertullian, can be the source from whence the disputed verse was derived, whatever be the member of

the African Church by whom it is conceived to have been invented. For they coincide in *adopting* the orthodox term *Filius*, which the whole of that Church conspires in *rejecting*, for the heretical term *Verbum*: and it is in these writings that we are taught the value of the distinction between their terms, which it would have contributed to the credit of some polemics, who must needs meddle with their quotations, to have learned, before they obtruded into the present dispute.

Let it be further stated, as a corollary to these observations on Tertullian and Cyprian, that, as the disputed verse cannot be traced to their expositions, without violating all probability; their unquestionable allusion to the Heavenly Witnesses, and quotation of "*tres unum sunt*," cannot be traced to the earthly witnesses, mentioned in the succeeding verse, without warring against common sense. In explanation of the final clause, Tertullian decides, that "*tres*" in the masculine, as opposed to "*unum*" in the neuter, indicates *a person* as distinguished from *a substance*; and Cyprian acknowledges the justness of the distinction in his reference either to the earthly or the Heavenly Witnesses. Let the tail of the verse, "*et hi tres unum sunt*," thus expounded, be re-united with the head, "*spiritus, aqua et sanguis*," and it so ingeniously misses its mark, that instead of illustrating the Apostle's sense, or exemplifying the expositor's meaning, it reduces the text of the one to pure nonsense, and furnishes an illustration by which the comment of the other is proved to be at once false and absurd. For instead of being persons, "*the water and blood*," must, under every construction, remain substances; and the comment makes them not only persons, but of one substance with the spirit. With these considerations, let it be now taken into account, that the Church of which these Fathers were mem-

bers, have acknowledged, in an early confession of faith, the authenticity of the disputed verse; that no time can be pointed out when it could have obtruded into the canon, and no person imagined by whom it could be introduced; and let it be then decided, whether this passage, to which they have fitted an exposition, that agrees admirably with it, and will agree with no other, really existed or not, in the Scriptures to which they refer.

But to bar the pretensions, not merely of these Fathers, but of all others whatever, to whom the fabrication of the contested verse may be hereafter ascribed, I here put a plea on record; and that it may be advanced, on evidence not to be questioned, challenge, in behalf of it, the chosen witnesses, Facundus and Vigilius, by whom the testimony of the African Church has been overthrown. The difference that set the parties at variance, which divided this Church, as they are stated by Facundus, and confirmed by Vigilius, were these; while the orthodox contended for "*Filius Dei in duabus naturis*," the heretics disputed, for "*Verbum Dei in una simplici natura*." In the multifarious shapes which the disputed verse has assumed, it is always true to one side of the controversy, (*which* need not be specified,) and reads, "tres sunt qui testificantur in celo, Pater, *Verbum*, et *Spiritus Sanctus*, et hi tres *unum sunt*." I shall waste no time in proving which party would have found it to their advantage, to call in the aid of this text, to settle the dispute. The clue, thus furnished, will enable the dullest enquirer to unravel every intricacy in a subject, so curiously perplexed, to those who refuse to follow its guidance. For thus, the paradox which embarrasses the case of our common witnesses, receives an immediate solution; and the antipathy, which Facundus manifests towards one part

of the disputed verse, and the affection which he betrays for the remainder, are at once reconciled: while the obstinate silence which Vigilius preserves towards the whole passage is fully explained; as, in producing it in the Trinitarian controversy, he must have brought it forth on the side, and from the mouth of a Sabellian. This difficulty in their testimony being adjusted; on their authority, I now put forth my plea. In a word, they prove, not by an isolated passage, but the entire tenour of their works, that, whatever nameless fabricator of this verse be raised up, whatever inscrutable object be ascribed him in fabricating it; as the controversies of the African Church were conducted, he must have forged and adjudged it to St. John, to place the testimony of the Evangelist on the side of the determined adversaries of that Church. Thus on a supposition, so utterly repugnant to common sense, as that they practised a cheat upon the Apostle, to place his authority on the side of their enemies, every system however ingeniously erected, which is opposed to their testimony, must ultimately rest. Until, therefore, some rational motive be assigned for so senseless a purpose, which, from some experience in this controversy I do not wholly despair of seeing some ingenious polemic labouring to effect, every hypothesis which is opposed to the external evidence of the disputed verse, must have this stupid absurdity for its foundation.

Of the other objections of your correspondent to the disputed verse, I hope, by God's blessing, to give on a future occasion, as good an account. What other advantage may have been gained by him, in his attack upon the testimony of the African Church, than that, by a feeble and unskillful restatement of the old objections to its evidence, he has enabled its defenders to repel them more forcibly, with the arguments, by which they have been for nearly

seven years set aside, I am at some loss to conjecture. Unless, indeed, I may be allowed to conclude, that he takes some credit to himself, for having brought another confirmation, by his example, to the shrewd observation of him, who has told

us, that " truth may bend, but it will never break, and always surmounts falsehood, as oil floats above water."

I have the honour to be,  
&c. &c.

FRED. NOLAN.

## ECCLESIASTICAL HISTORY.

*Some Account of Bernard Hale, D. D. Master of Peterhouse in the University of Cambridge ; extracted from a Sermon preached at the Parish Church of St. Mary the Less, at his Funeral. By Joseph Beaumont, D. D. and at that time Master of Jesus College.*

" BERNARD HALE was born of worthy and religious parents, and educated in the public school at Hartford, founded by his grandfather's piety, and favoured afterwards by his own, with the privilege of sending a supply of scholars for seven scholarships which he founded at Peterhouse, and endowed with the yearly pensions of 20 marks a piece.

From that school he was after some years removed to Westminster, and thence sent to Peterhouse, where his studious, sober, and regular deportment for four years encouraged his father to fix his annual allowance, and to leave the management of it to his own discretion.

Of this stock he reserved no small portion in a particular purse, which he solemnly named the poor man's purse ; and this was a fair presage of his future liberality.

He was elected fellow of Peterhouse—the whole bent of his studies was to render himself solemnly and judiciously pious, and to be well versed in the Catholic doctrine and discipline of the Church.

After three or four years spent in

his fellowship, his father's death transmitted to him a fair and plentiful estate ; and thereupon though a collegiate life best suited with his devout and serious disposition, he honestly relinquished his place.

Removed from hence, he partly resided with his friends in the country, and partly in London, and that in St. Paul's Church-yard, for the benefit of books, and for his more commodious access to that venerable temple, there duly to offer up his morning and evening sacrifice.

Afterwards he retired to a privacy in Norfolk, where he consecrated a great part of his time to prayers and meditations. Here he made himself the parent of the poor, not monthly or weekly, but daily dispensing his alms among them ; letting them understand, that such as expected his relief must learn their prayers, and be able to render some account of the principles of their religion, thus he did good as well to the souls as bodies of men.

He was wont to relate with tears in his eyes, that going once to a poor man's house with a design to relieve him, he found there a miserable company of half-starved children, very busy in killing and dressing mice for their dinner.

He gave a very seasonable support to several poor householders at Knapton, where he lived, during those dear years, and extended the like charity to several other neighbouring towns.

He bound out many apprentices, and visited such sick persons as were well-affected to the prayers of the Church; he was very bountiful to several learned, loyal, and conscientious sufferers and exiles, he gave annual and occasional exhibitions to several students in the university.

At the Restoration he was moved by a father of the Church to enter the order of priesthood, having for above twenty-four years continued a deacon, his great modesty refusing that weighty honour, and pleading that in regard of his unworthiness, he might draw down a curse upon his own head instead of a blessing. The wise prelate replied, "upon me be the curse, my son, only obey my voice." Being thus conquered, he was ordained priest.

When thereupon several preferments being offered him, he constantly declined them, till upon his superiors' command, joined to entreaties he submitted to accept of some, but with this resolution, that whatever emoluments he reaped from them should to a penny be dedicated to the service of God.

All his former charity he crowned by his munificence to the college of St. Peter's, whereof he was master, bequeathing thereto so much land as is valued at above six thousand five hundred pounds: he gave also thereto two considerable livings, and bestowed plate upon the altar.

He told his friends that he had overcome the fear of death with the prospect of future happiness, and that he daily desired his dissolution, longing to enjoy the presence of his Lord, and on this account chiefly he accepted of the mastership of this college, because, as he was pleased to express himself, that place was a commodious retirement to die in; and the event shews that this speech was somewhat prophetic.

He was seized with a paralytic stupor, in which he continued three days, and then he died, and ac-

cording to his own appointment was interred in the college outer chapel, by the grave of his most dearly beloved friend Mr. Samuel Horn, a person never to be named by me without reverence and honour."

*Ob. 29 Maii, 1663.*

Joseph Beaumont, D. D. the author of the above extract was elected as his successor in the year 1663, and retained the mastership of St. Peter's College until his death 1669. He filled the chair of the Regius Professor of Divinity for many years, and with the highest reputation for piety and learning.

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#### SKETCHES OF THE ECCLESIASTICAL HISTORY OF GREAT BRITAIN.

##### NO. IV.

###### *From the Arrival to the Death of Austin.*

OUR accounts of the first conversion of Britain are slight and unsatisfactory, and the events which occurred after the departure of the Romans are disfigured by forgery and fiction. Consequently, the commencement of our genuine Ecclesiastical History must be dated from the arrival of Austin the monk, who landed in Kent, in the year 597, at the head of forty missionaries.

The most authentic source of information respecting him is the history of the venerable Bede, who flourished within a century after Austin's arrival in England. Bede is the most distinguished literary character of his age and nation; and, although his readers are occasionally startled by the number and nature of his miracles, yet, on the whole, he is a valuable and credible writer, and his history of the conversion of his countrymen is highly interesting and important. His materials were partly derived from the

Letters of Pope Gregory the Great, the whole of which have since been collected and published, and throw additional light upon the conversion of the Saxons; but these letters have been interpolated by their monkish editors. Some of them, as will be seen hereafter, are at variance with the narrative of Bede, and doubts are thus thrown upon every portion of the collection, except that which is cited by our historian.

A third source from which it might be expected that the conduct and character of Austin would derive material elucidation, is his life by *Goscelinus*, and various other narratives respecting him in the general histories of his time. But these works are little better than amplifications of Bede, their marvellous additions to his narrative are entitled to no credit; and they are utterly worthless to all historical purposes, unless they may be supposed to teach that the men who invented so many miracles in works of their own, may have thought it right to insert a few into the writings of Bede.

Different motives are assigned for Pope Gregory's conduct in sending Austin and his companions to Britain. On the one hand, it is said, that his compassion was excited by the sight of some British youths exposed for sale in the slave market at Rome. And that he resolved, after uttering sundry pious, but tasteless witticisms, to proceed without delay to the conversion of their countrymen. This design was frustrated by the prohibition of his superiors, who refused to risque so valuable a life; and the scheme met with no encouragement, until by his election to the bishopric of Rome, he was left at liberty to follow the dictates of his inclination.

Accordingly he pitched upon Austin as a proper conductor of the mission, and furnished him with the necessary means of undertaking it.

On the other hand, it is main-

tained that the missionaries were invited into Britain by the Saxons themselves. Ethelbert, at that time king of Kent, was married to a Christian princess, Bertha, daughter of the king of the Franks, and he had consented to allow her the free exercise of her religion, and the regular attendance of a bishop who had accompanied her from France. It is supposed, therefore, and not unreasonably, that the influence of Bertha contributed both to the coming and to the success of Austin. Gregory alludes in one of his epistles to an invitation which had been received from the Saxons; and *Fox* (" *Acts and Monuments*," page 128,) mentions the circumstance as an instance of " *what goodness cometh to have a good and godly wife.*" The vehemence of controversialists for and against the Pope's supremacy has attached great and unmerited importance to these facts. It is in vain to deny that the conversion of the Saxons originated with *Gregory the Great*, and eqnally idle to contend, that an event so honourable to the individual can have bestowed any permanent dominion upon his successors in the See of Rome.

Austin landed in the isle of Thanet, and immediately communicated his arrival and object to king Ethelbert, by whom the communication was favourably received. After a few days an audience was granted to the monk and his companions, the king taking the precaution to receive them in the open air, that he might be out of the reach of enchantments. The missionaries approached him bearing a silver cross as a standard, and a picture of our Saviour, and chanting prayers for their own and the king's eternal welfare. He listened patiently to their discourse and promised to enquire further into the subject, but he refused to lay aside the received customs of his forefathers, and contented himself with permitting them to remain in his

territory, and celebrate their peculiar worship in Canterbury.

Thither they immediately repaired, and passed their time, according to Bede, in imitation of the primitive and apostolic manners, namely, in frequent prayers, watchings, and fastings; preaching to all who would listen to them, and renouncing the good things of this world. The innocence of their lives, and the encouraging nature of their doctrine, procured them several converts. They celebrated their worship in an ancient church dedicated to St. Martin, the ruins of which had survived the invasion of the Saxons. It had been previously used by the attendants of queen Bertha, and the missionaries commenced a course of regular church services, chanting, praying, preaching, and celebrating mass and baptism. The conversion of king Ethelbert soon followed, and procured them a greater liberty of building or restoring churches, and of preaching wheresoever they pleased.

Bede ascribes his conversion to the pious lives of the missionaries, and to their consolatory promises, the truth of which was confirmed by a great number of miracles; but it is remarkable that not one of these miracles is described, or even specified, and that he gives us no account of the doctrines they taught or the arguments they employed. He contents himself with saying that the conversion of the natives was facilitated by the example of their king, who encouraged his subjects to be baptized, but had learnt from Austin that Christ's was a voluntary service, and that force ought not to be employed in the promotion of religion\*. Other

writers have given a more magnificent account. Austin is represented as baptizing no less than ten thousand of his converts during the Christmas which followed his arrival; and the entire dominions of Ethelbert, the most powerful Saxon monarch of his day, were speedily induced to embrace the religion of the Cross. These narratives, however, are accompanied with several suspicious circumstances, of which Bede's silence is not the least; and it is not obvious that their truth would redound to the credit of St. Austin, as the soundness of so rapid and general a conversion may be reasonably called in question\*.

But at all events it is certain that Gregory was highly delighted with his missionary's success: he wrote

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Jews, and recommended that they should be bribed as a better method of converting them. The passage in Gregory's Letter to king Ethelbert, upon which Hume rests his accusation, is this:

“*Et ideo gloriose fii, eam quam accepti divinitus gratiam, sollicita mente custodi. Christianam fidem in popula tibi subditis extendere festina, zelum rectitudiniis tue in eorum conversione multiplica, idolorum cultus insequere, fanorum edificia ervere, subditorum mores et magnâ vita munditiâ, exhortando, terrendo, blandiendo, corrugando, et boni operis exempla monstrando adifica; ut illum retributorem invenias in celo, cuius nomen atque cognitione dilataveris in terra.*”

Hume gives the following account of this passage: “He exhorted him to display his zeal in the conversion of his subjects, to exert rigour against the worship of idols, and to build up the good work of holiness by every expedient of exhortation, terror, blandishment, or correction.”

\* The baptism of Austin's ten thousand converts is said to have taken place in the river Swale; and Fox remarks, that *founts* were not yet invented; but the good old Puritan forgot that Bede had told another story, that the authors who speak of the Swale baptism are not agreed as to whether that river was in Kent or Northumberland, and that Gregory's letter to the patriarch of Constantinople, in which the circumstance is related, is inconsistent with the documents produced by Bede.—See Collier, vol. i. p. 68.

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\* Several writers, of whom Hume is most conspicuous, have attempted to throw discredit upon this fact, and to contrast it with the declarations of St. Austin's master; but Gregory was not of an intolerant temper, he forbade the persecution of the

him repeated letters of congratulation and advice, declared him archbishop of the whole country; sent him a *pall* from St. Peter's as a token of his dignity, and recommended him in the strongest terms to the protection of Ethelbert. Bede has preserved the Pope's answers to a set of questions which had been sent to him by St. Austin. Many of them are leitical rather than theological, and they forbid us to entertain a very favourable opinion of the learning or wisdom of the English apostle. Nevertheless they make us acquainted with several peculiar circumstances in the primitive Saxon church. Austin is told that the church property ought to be divided into four parts: one for the bishop, one for the clergy, one for the poor, and one for repairing churches. But as he and his companions were monks, they are reminded of the primitive custom, of having all things in common.

The Saxons were not restricted to the use of the Roman missal, but Austin is left at liberty to select what he thought best, from the Roman, the Gallican, or any other service\*: he is permitted, from the necessity of the case, to consecrate bishops, without the assistance of any other of the episcopal order; is admonished to claim no authority over the bishops of Gaul, but is permitted to extend his jurisdiction over all the British bishops, that the unlearned may be taught, the weak be strengthened, and the perverse corrected.

In a subsequent communication Gregory gives his instructions for the establishment of two archbishops and twenty-four bishops. The

archiepiscopal sees he fixes at London and York, and gives twelve suffragans to each. The first archbishop of York was to be subject to St. Austin, but after his death that subjection was entirely to cease, and the archbishops to take precedence according to the date of their respective consecrations. About the same time Austin was cautioned against boasting of his virtues, his miracles, and his success, and reminded that our Lord's disciples were told not to rejoice because the devils were subject to them, but because their names were written in heaven. Gregory therefore takes it for granted that miracles were wrought by St. Austin; yet it is strange that the only direct evidence of this fact should be contained in an epistle which reflects so much upon his humility. But perhaps the most remarkable of Gregory's letters is that which he addressed to Melitus, whom he sent to the assistance of Austin. He directs him to inform the latter, that the temples of idols in England, are by no means to be destroyed; but the idols themselves to be broken in pieces, holy water to be sprinkled through the temples, altars to be constructed, and relics which had been sent from Rome for that purpose, placed therein: that the people may assemble at their accustomed places of worship, and more easily concur in the new religion. He adds, that as oxen were formerly sacrificed to devils, that custom must be changed; but that on the day of the dedication of the church, or the birth-day of the martyr whose relics it contained, tents may be pitched round the churches, and solemn religious worship may be celebrated: that thanks may be given to God for the animals that he has provided, and that while something is preserved for bodily delight, the people may yield more readily to spiritual joy. King Ethelbert is also told that the end of the world is at hand.

\* This fact shows that liturgies were then in use, and the attention which was soon after paid to chanting "is enough," says Comber, "to prove they then prayed by certain prescribed forms, it being impossible to set arbitrary or extempore prayers to notes; which, though some have affirmed liable to be canted, yet none thought them capable to be chanted."

Austin founded a monastery at Canterbury, and Ethelbert, by his persuasion, built a new church, and dedicated it to the Apostles Peter and Paul. He ordained two bishops, Melitus, already mentioned, and Justus, placing the latter at Rochester, in the territory of king Ethelbert, and the former at London, which was then the capital of the kingdom of Essex. The king of Essex was nephew to Ethelbert, and followed his example by embracing Christianity, and laid the foundation of the cathedral of St. Paul's.

About the same time, with the assistance of Ethelbert, St. Austin held a conference with some bishops of the British Church. They met in Worcestershire, on the confines of Wales, and he endeavoured to persuade them to conform to his customs, and to make an united effort for the conversion of the heathen. A long disputation ensued, but neither the exhortations, the incitements, nor even the miracles of the Apostle, were sufficient to procure their consent to his proposition. They asked time to reflect upon what they had heard and seen. A second synod was convened, at which seven British bishops and many other learned men appeared: the principal person was Dinoth, abbot of Bangor, a monastery near Chester, said to contain two thousand monks. The bishops had previously consulted a wise and holy hermit on the propriety of granting Austin's request. He suggested the following stratagem, that Austin and his companions should be allowed to arrive first at the place of meeting, and that the British bishops coming in afterwards should judge of his character by the manner in which they were received. Austin had taken his seat before the bishops appeared, and did not rise to salute them. Their inference was, that he was proud and haughty, that the object of his coming was temporal power, and that they ought not to yield to his

demands. Those demands were, that they should celebrate Easter according to the Roman cycle, administer baptism according to the rites of the Roman church, and preach the word of God to the English. Their other customs, though differing in many respects from the whole Church, he was willing to bear. They refused to assent to these terms, declared they would not receive him for their archbishop, and added, that they were subject to an archbishop of their own. Austin concluded the conference by exclaiming, that if they were unwilling to be at peace with their brethren, they might expect war from their enemies: a prediction said to have been fulfilled a short time after his death, by the slaughter of the monks of Bangor during a battle between the British and Saxons.

Austin died about the year 605, having appointed Laurentius his successor. His character is thus summed up by Fuller. "He found here a plain religion (simplicity is the badge of antiquity) practised by the Britons, living some of them in the contempt, and many more in the ignorance, of worldly vanities, in a barren country. And surely piety is most healthful in those places where it can least surfeit of earthly pleasures. He brought in a religion spun with a coarser thread though gilded with a finer trimming, made luscious to the senses with pleasing ceremonies; so that many, who could not judge of the goodness, were courted with the gaudiness thereof. Indeed, the Papists brag, that he was the *apostle of the English*; but not one in the style of *St. Paul*, *neither from man nor by man, but by Jesus Christ*; being only a derivative apostle, sent by the second hand; in which sense, also, he was not our sole apostle, though he first put in his sickle, others reaped down more of the English harvest, propagating the Gospel farther, as shall appear hereafter. But because the begin-

nings of things are of greatest consequence, we commend his pains, condemn his pride, allow his life, approve his learning, admire his miracles, admit the foundation of his doctrine, Jesus Christ, but refuse the hay and stubble he built thereupon. We are indebted to God his goodnesse in moving *Gregory, Gregorie's* carefulnesse in

sending *Augustine*, Augustine's forwardnesse in preaching here; but above all, let us blese God's exceeding great favour, that that doctrine which Augustine planted here but impure, and his successors made worse with watering, is since, by the happy Reformation, cleared and refined to the purity of the Scriptures."

## MISCELLANIES.

### GENERAL THEOLOGICAL SEMINARY IN NORTH AMERICA.

IN our Number for March 1821, we gave an account of the institution of a *Theological Seminary at New York*, which promised to be of most essential service to the interests of Christianity in the United States of America. We are happy to have it in our power now to state that the plan has been materially enlarged. In a *Special General Convention of the Protestant Episcopal Church* which was held at Philadelphia, in the month of October 1821, it was resolved to unite the *General Theological Seminary of the Protestant Episcopal Church in the United States of America*, heretofore established by the Convention with the Seminary at New York; and the following constitution was unanimously agreed upon.

#### *Constitution of the General Theological Seminary of the Protestant Episcopal Church in the United States of America.*

I. The Theological Seminary of the Protestant Episcopal church in the United States of America, shall be permanently established in the state of New York. The trustees of the said seminary shall have power, from time to time, to establish one or more branch schools in the state of New York, or elsewhere, to be under the superintendance and control of the said trustees.

II. The management of the said seminary shall be vested in a board of trustees, who shall have power to constitute professorships, and to appoint the professors, and to prescribe the course of study in the respective schools, and to make rules and regulations and statutes for the government thereof; and generally to take such measures as they may deem necessary to its prosperity; provided, that such rules and regulations, and course of study, and measures be not repugnant to the constitution and canons of the church, and to the course of study for candidates for orders which is or may be established by the house of bishops. The bishops in their individual and collective capacity, shall be visitors of the seminary, and see that the course of instruction and discipline be conducted agreeably to the foregoing provision. The trustees shall make report to every general convention of their proceedings, and of the state of the seminary.

III. The board of trustees shall be permanently constituted as follows:—The bishops of the church shall be ex-officio members of the board. Every diocese shall be entitled to one trustee, and one additional trustee for every eight clergymen in the same; and to one additional trustee for every two thousand dollars of monies in any way given or contributed in the same to

the funds of the seminary, until the sum amounts to ten thousand dollars; and one additional trustee for every ten thousand dollars of contributions and donations, as aforesaid, exceeding that sum. The trustees shall be resident in the dioceses for which they are appointed. They shall be nominated by the diocesan conventions respectively, to every stated general convention, who may confirm or reject such nominations. The senior bishop present shall preside at every meeting of the board of trustees; and whenever demanded by a majority of the bishops present, or a majority of the clerical and lay trustees present, the concurrence of a majority of the bishops present, and a majority of clerical and lay trustees present, shall be necessary to any act of the board. Eleven trustees shall constitute a quorum. The trustees shall continue in office until their successors are appointed. In the interval between the stated meetings of the general convention, the board shall have power to supply all vacancies, from the dioceses respectively in which they may have occurred.

IV. For the present, and until the next stated general convention, the board of trustees shall consist of the bishops of the church, and of the twenty-four trustees of the general Theological Seminary, heretofore established by the General Convention, and of fourteen trustees chosen by the managers of the Protestant Episcopal Theological Education Society in the state of New York. These trustees shall exercise the powers of the permanent board, as detailed in the foregoing article, and agreeably to the provisions thereof.

The board of trustees shall always meet in the diocese where the seminary is established, at such stated periods as they may determine; and special meetings may be called by the bishop of the said diocese, and shall be called by him

at the requisition of a majority of the bishops.

V. The professors of the General Theological Seminary heretofore established by the General Convention, and the professors in the Theological Seminary in the diocese of New York, shall be professors in the General Theological Seminary hereby established in that diocese.

The board of trustees shall have power to remove professors and other officers; but no professor shall be removed from office, except at a special meeting of the board called to consider the same; nor unless notice of an intended motion for such removal, and of the grounds thereof shall have been given at a previous meeting of the board. The nomination of professors shall be made at one meeting of the board of trustees, and acted upon at a subsequent meeting; due notice being given of the object of the said meeting to every member of the board.

VI. The funds and other property and claims to funds or property of the General Theological Seminary, heretofore established by the General Convention, shall be vested in, and transferred to the General Seminary hereby established, as soon as an act of the board of managers of the Protestant Episcopal Theological Education Society, in the state of New York, shall vest in and transfer to the same Seminary, all their funds, and other property and claims to funds and property—and all engagements and responsibilities entered into, or assumed by either of the said institutions, for the purpose of their foundation, consistent with the other provisions of this constitution, shall be considered as binding upon the General Seminary, so established within the state of New York.

VII. This constitution shall be unalterable, except by a concurrent vote of the board of trustees, and of the General Convention.

The venerable Bishop White, at the termination of the convention addressed the two Houses in the following terms :

*"Brethren of this Convention,*

" I take the liberty of giving vent to the feeling which possesses me, at the conclusion of our session.

" I have attended all the meetings of the General Conventions, from the beginning of our organization. On some of those occasions, we assembled with apprehensions in the minds of many judicious men who had the interests of the church at heart, that the deliberations would be disturbed by angry passions, and end in disunion. In every instance, the reverse was the issue : which led me to hope, that there was in this matter a verifying of the promise of the great Head of the church, of being with her to the end of the world.

" The reason of this call of your attention to the fact stated, is the harmony with which we are concluding the present session ; after having met with diversity of sentiment on some important points ; on which, in consequence of mutual concession, and the merging of local attachments in the great object of general good, we are now separating with confirmed zeal for the great cause in which we are engaged ; to be followed, it is to be hoped, by renewed endeavours for its advancement, each of us in his proper sphere.

" With this prospect before me, I invite you to lift your hearts and your voices, in singing to the praise and glory of God, a psalm appropriate to the occasion."

That our readers may form some notion of the plan of education to be pursued in this new Seminary, we extract a Report made to the Convention of New York by their Education Committee.

" The various branches of sacred erudition are divided into seven classes :—

" 1. Biblical Learning : comprising whatever relates to the original languages of the Holy Scriptures, and the knowledge which is necessary to the critical study and interpretation of them, including Jewish and oriental literature, profane history in its connection with sacred, and biblical chronology and geography.

" 2. The Evidences of Revealed Religion ; establishing the genuineness, authenticity, and credibility of the Scriptures with the interpretation of them so far as may be necessary to the full exhibition of the evidence of their Divine authority and inspiration, and a view of the character and effects of Christianity, and of moral science in its relations to theology.

" 3. The Interpretation of the Scriptures ; exhibiting the principles of scriptural interpretation, and the meaning and practical application of every part of the sacred writings.

" 4. Systematic Divinity ; presenting a methodical arrangement and explanation of the truths contained in the Scriptures, with the authorities sustaining these truths ; a statement and refutation of the erroneous doctrines attempted to be deduced from the sacred writings ; and a particular view and defence of the system of faith professed by the Protestant Episcopal Church ; thus affording a minute exhibition of controversial and practical theology.

" 5. Ecclesiastical History ; displaying the history of the Church in all ages, and particularly of the Church in England, and of the Protestant Episcopal Church in this country.

" 6. The Nature, Ministry, and Polity of the Church ; comprising a view of the nature of the Christian Church, and the duty of preserving its unity ; of the authority and orders of the ministry ; with a statement and elucidation of the principles of ecclesiastical polity, and an

explanation and defence of that of the Protestant Episcopal Church ; and also an exhibition of the authority and advantages of liturgical service, with a history, explanation, and defence of the Liturgy of the Protestant Episcopal Church, and of its rites and ceremonies.

“ 7. Pastoral Theology; explaining and enforcing the qualifications and duties of the clerical office, and including the performance of the service of the church, and the composition and delivery of sermons.

“ The professorships for instruction in these branches are arranged as follows, for the seminary in the city :—

“ A Professorship of Biblical Learning—the department of the Interpretation of Scripture being added.

“ A Professorship of Revealed Religion, and of Moral Science in its relations to Theology.

“ A Professorship of Systematic Divinity, and Pastoral Theology.

“ A Professorship of the Nature, Ministry, and Polity of the Church, the department of Ecclesiastical History being added.

“ The office of Librarian is also instituted, whose duty it is to take charge of the books, and assist the students in their references to them. It is his duty to attend at least one hour a day for three days in the week. Also, in conjunction with the Library committee, of which he is, *ex officio*, a member, he is to take measures for increasing the Library.

“ With the fundamental regulation, that the expenditures of the Society shall in no case encroach upon its capital, or exceed its income, it has been resolved, that as soon as the funds of the Society admit, the salaries of the above professorships shall be at least 1200 dollars *per annum*, and that of the Librarian 300 dollars *per annum*, and that in the mean time such arrangements be made by the Board, with respect to the salaries of the Professors, as circumstances

may render expedient and proper—it being understood, that until adequate funds are provided the services of the Professors and Librarian shall be gratuitous—and that, when such of them as may have parochial cures are to receive salaries from this Society, arrangements shall be made with their parishes for a proportionable relinquishment of the parochial duties and emoluments.

“ The professorships for the Interior School of Geneva are as follows :—

“ A Professorship of the Interpretation of Scripture, of Ecclesiastical History, and of the Nature, Ministry, and Polity of the Church.

“ A Professorship of Biblical Learning.

“ A Professorship of Systematic Divinity and Pastoral Theology.

“ As soon as the funds of the Society admit, the salaries of these Professors will be at least 800 dollars *per annum*; and, in the mean time, and while they are engaged in other duties, and receiving other emoluments, their salaries are to be fixed by the Board of Managers as circumstances may render expedient.

“ The office of Librarian for the Interior School is also instituted with the same duties as are assigned to the Librarian of the School in the city of New York.

“ Until statutes shall be prescribed for the regulation of the two Schools respectively, they are to be governed by such rules as the professors in each, with the approbation of the Bishop, shall adopt.

“ The following professors have been appointed for the Seminary in this city, viz.—The Right Rev. John Henry Hobart, Professor of Systematic Divinity and Pastoral Theology ; Mr. Clement C. Moore, Professor of Biblical Learning, the department of Interpretation of Scripture being added ; Mr. Gulian C. Verplank, Professor of the Evidences of Revealed Religion, and of Moral Science in its relations to Theology ; and the Rev. Benjamin

T. Onderdonk, Professor of the Nature, Ministry and Polity of the Church, the department of Ecclesiastical History being annexed—and the Rev. Hen. J. Feltus is the Librarian. For the Interior School of Geneva, the following are the appointments made by this Board, viz.—The Rev. Daniel McDonald, Professor of the Interpretation of Scripture, Ecclesiastical History, and the Nature, Ministry, and Polity of the Church, and Librarian; the Rev. John Reed, Professor of Biblical Learning; and the Rev. Orin Clark, Professor of Systematic Divinity and Pastoral Theology."

To the Editor of the Remembrancer.

SIR,

IT was with some degree of surprise, that I read a letter, signed *Bylia*, in the Number for February of your publication. It is, to be sure, short, and not likely, I should hope, to effect a change in the very laudable practice of the illustrious individuals to whom it is principally addressed; but I am too great an admirer of your useful and orthodox pages, to permit what I consider its erroneous tendency to pass entirely unnoticed.

Your correspondent observes, that "it is the custom of the judge, after passing sentence of death upon the criminal, strongly to exhort him to pass the few remaining hours of his life in prayer, and such other offices of religion, as may be most likely to *make his peace with God*." It is; and it is a custom which I hope never to see abandoned, for it seems better calculated to bring such a sinner to a sense of his most awful situation, than any other means which could possibly be adopted. It teaches him a doctrine—a characteristic, and *to him*, a most important doctrine of Christianity, which, probably, in the hurry and dissipation of his sins, he had never before had leisure or inclination to attend to, viz. that till the gates of death be finally closed upon the

sinner, it is *never* too late to offer the sacrifice of a deep and *sincere* repentance.

What can be better calculated to arouse the workings of a seared and deadened conscience, than the solemnity of the situation in which he is placed; the momentous interests which he feels to be involved in it, and the religious sanctity of character with which the judges of the land are most beneficially and most deservedly invested in the imaginations of the people?

But says your correspondent, "does not this tend to confirm the notion of the value and efficacy of a death-bed repentance?" And afterwards, "does not this practice, in some measure, account for the confident assertions that we so frequently hear expressed by the most atrocious criminals, of their *hopes* of salvation?" Had he written *assurance*, and could have shewn that such a delusion had arisen from a misinterpretation of the judge's exhortation, I should have cordially agreed with him as to the dangerous tendency of the practice; but his statement of the grievance seems to me to shew nothing dangerous in the practice of the judge, and nothing to be rashly discouraged on the part of the criminal. The true doctrine with respect to a death-bed repentance I conceive to be this—that it is then only effectual, when it is of such a nature as would lead the penitent, should life be prolonged to him, to renounce his sins, and to lead a new life\*. Now as

\* I may here, perhaps, be allowed to remark, what a practical proof this consideration must give every one who has been afflicted with a dangerous illness, of the great and awful risk that attends a reliance upon a death-bed repentance. If he has (as too many of us have) returned to the commission of sins, of which he then imagined himself to be sincerely penitent; how strong must be his conviction of the danger which he has so providentially escaped, and how fearful should he be of again relying upon a support, which has already so fatally deceived him.

this is a point which can be known only to God, it excludes the presumptuous doctrine of assurance, though it affords no ground for absolute despair. And why should your correspondent wish to exclude hope from the breast of a criminal, even though his offences may have been of the deepest dye? The feeling of assurance ought certainly to be discouraged, because it may lead him presumptuously to reject those means of salvation which may be yet within his reach; but hope, even though it may be founded upon an unsafe foundation, can never be injurious to him, and may perhaps snatch a few brief moments of his existence from the torments of a settled despair. Physicians are wont to administer lenitives and soporifics to the patient, when all hope of a permanent recovery has vanished; and I trust the judges, in the discharge of their high and important functions, will never neglect that not least important one, of exhorting the condemned criminal to

MAKE HIS PEACE WITH GOD.

R. P.

Feb. 16th 1822.

To the Editor of the Remembrancer.

Sir,

IN one of your early Numbers, I recollect meeting with an account of the Clerical Institution at St. Bees, in Cumberland. The particulars of that account I have forgotten, but it has lately been my good fortune to see the Institution—witness the course of study in it—and perceive the beneficial effects that have already and are likely to accrue from it. The principle is good, and equal to any thing of the kind I have seen before. The members go through a regular course of divinity, and are extremely well grounded in it. A good acquaintance with the Greek and Latin languages is indispensably necessary

for an introduction into the Institution. Each member is expected to remain one year in it, and indeed, from the assiduous attention of the Superintendant, that period, with corresponding diligence on the part of the student, is long enough.

The men are divided into two classes. Those of the first are men who are novices—whose studies are chiefly confined to the rudiments of the Christian religion. Those of the second are men who, having gone through the first series of Lectures, and having passed the final examination in them, have gone on to more extended readings. For this purpose the works of Paley, Pearson, Butler, and some other authors are *well got up*. There is an excellent library attached to the Institution, to which the students have free access.

The eulogia passed upon these men by the different Bishops by whom they have been examined for ordination, have been highly flattering; insomuch that at some Sees they have been *upon the whole* preferred to University men. From a letter in the "London Chronicle," for the 29th September last, it appears that there has not been a single rejection on application for orders; and with the writer of that letter I lament that no preference is given (if indeed no preference is given) to these men. Their labours have already been productive of advantages in the church: and more advantages may be expected from them than from men who have not "like them gone through a systematic course of theological education." In the four northern dioceses, I believe, they are considered as equally qualified for the sacred ministry, upon the general *score*, as the candidates from either University. Nor do I think it beneath the consideration of the Episcopal bench to reward these men by *some* preference. The safety of the church might be by this means in a greater measure secured. The con-

ferring a degree upon them, inferior to those at the Universities, might be productive of more interest on the part of the Clergy for the welfare of the Church. There are, however, certain limitations within which these degrees ought to be restricted, and these, should the matter ever come into public discussion, might easily be pointed out.

Your's, &c.

P—, March 13, 1822.

SIR,

THE following letter may, I think, be usefully inserted in the Remembrancer. To some of your readers, especially those, who are just entering upon clerical duties, it will probably furnish information as to the means of ascertaining the nature and application of the charities in their respective parishes: while to others, who are magistrates, it may suggest the adoption of measures similar to those mentioned in the circular letter, wherever neglect may be supposed to exist.

I am, Sir,

Your humble servant,

S. K.

Dec. 17, 1821.

(CIRCULAR.)

Cambridge, March 28, 1817.

SIR,

THERE being too much reason for believing the funds of a considerable proportion of the parochial charities in the kingdom, have not been applied according to the intention of the donors; in some instances from ignorance, and in others from a less defensible cause, the legislature deemed it expedient in 1812, to pass an act, by which the trustees and others, having the management of charity estates, are required to return to the clerks of the peace in the respective counties such an account of these charities as is stated

underneath. Upon taking this act into consideration at the last quarter sessions of the peace held for this county, it appeared to the magistrates, that a very considerable number of those, who have the management of these charities in this county, have totally neglected the duty imposed upon them by the act. The magistrates therefore, came to a determination to adopt such measures as will attain the object the legislature had in view when the act was passed; and being of opinion, that the best mode of calling the attention of the parties concerned, would be through the medium of the officiating clergymen in the county, have desired me to request you will, within fourteen days after the receipt of this letter, call a meeting of the churchwardens, overseers, and those who have the management of the charity estates in your parish, and acquaint them with what is required by the act, of the magistrates' determination, and that it is expected the returns required by the act be made by the first day of May next; immediately after which, compulsory steps will be taken against all those, who shall persist in neglecting to pursue the directions of the act after this notice. Considering the importance of the subject, and the beneficial result that must arise from carrying the act into execution, and more particularly in the present state of the country, the magistrates feel assured that you will not object to render your assistance in forwarding so desirable an object.

I have the honor to be,

Sir,

Your most obedient servant,

C. P.

Clerk of the Peace for the  
County of Cambridge.

For

The Officiating Clergyman  
at —————

The following information is required by the act to be transmitted to my office, as Clerk of the Peace, by the trustees or others having the management of charity estates in the county:—

A particular account of each charity, shewing,

1. Whether the same consists of a donation in an estate or money.

2. If an estate, a description of it, where situate, and the gross annual value.

3. For what purposes the produce of the estate is appropriated.

4. The names of the present trustees, or other managers of each charity.

5. The names of the donors of each charity.

6. Where the title-deeds or wills relating to each charity are deposited.

than the Bishop of Quebec has been in traversing trackless forests and marshes, and navigating dangerous lakes and rivers, at all seasons of the year, in order to visit remote settlements, and to become acquainted with his distant clergy; and in the discharge of this important duty, he has been admired scarcely less for his personal intrepidity, and endurance of fatigue and hardships, than for his zeal and ability in preaching the Gospel, and in disseminating the doctrines and discipline of the Church.

The Bishop, in the part of his Charge alluded to, explains to his Clergy the reasons which have hitherto induced him to abstain from *calling them together* on his visitations, (viz. the expense and fatigue to them, and the cessation of duty in their parishes, which must have been the consequence of their attendance upon him;) but he does not expressly state, (because they well know) that he has taken upon himself that to which he would not expose *them*; and has, from the time of his consecration, regularly visited all the churches in his diocese, however remote from the ordinary route of safe and convenient travelling, and that too amid the perils of war, and in the seventieth year of his age.

I remain, Sir,

Your very obedient servant,

J. H. BROOKE MOUNTAIN.

*Hemel Hempstead,*

*March 18, 1822.*

## SACRED POETRY.

### ON CHRIST'S ENTRANCE INTO JERUSALEM.

Ope, O Salem, ope thy gate;  
On the King of Glory wait:  
Strew His path with budding Palm,  
Strew the branches breathing balm.

No blood-red banners wave on high,  
No Eagle meets the troubled eye :  
Peaceful is His mighty power,  
Peaceful His triumphant hour.

He the world from sin shall save,  
From the darkness of the Grave :  
From the fires that ever rise,  
From the worm that never dies.

Let then loud Hosannahs fill,  
Sion's courts, and Sion's hill :  
Hail with shouts that pierce the air,  
Israel's Hope, and David's Heir.

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### THE RESIGNATION.

Long have I view'd, long have I thought,  
And held with trembling hand this bitter draught :  
 'Twas now just to my lips applied,  
Nature shrank in, and all my courage died.  
But now resolv'd, and firm I'll be,  
Since, Lord, 'tis mingled, and reach'd out by Thee,

I'll trust my great Physician's skill ;  
I know, what He prescribes, can ne'er be ill ;  
To each disease, He knows what's fit,  
I own Him wise and good, and do submit.  
I'll now no longer grieve or pine,  
Since 'tis thy pleasure, Lord, it shall be mine.

Thy medicine puts me to great smart,  
Thou'st wounded me in my most tender part ;  
But 'tis with a design to cure,  
I must, and will Thy sovereign touch endure.  
All that I priz'd below, is gone,  
But yet I still will pray, " Thy will be done."

Since 'tis Thy sentence I should part  
With the most precious treasure of my heart,  
I freely that and more resign,  
My heart itself, as its delight, is thine ;  
My little all I give to Thee,  
Thou gav'st a greater gift,—Thy Son, to me.

He left true bliss and joys above,  
Himself He emptied of all good, but love  
For me He freely did forsake  
More good, than He from me can ever take.  
A mortal life for a divine  
He took, and did at last even that resign.

Take all, great God, I will not grieve,  
But still will wish, that I had still to give :  
I hear Thy voice, Thou bad'st me quit  
My paradise—I bless and do submit.  
I will not murmur at Thy word,  
Nor beg Thy angel to sheath up his sword.

NORRIS.

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### THE LAMENTATION OF ADAM ON HIS LEAVING PARADISE.

And must I go, and must I be no more  
The tenant of this happy ground ?  
Can no reserves of pity me restore ?  
Can no atonement for my stay compound ?  
All the rich odours, that here grow, I'd give  
To Heav'n in incense, might I here but live.  
Or, if it be a grace too high,  
To live in Eden, let me there but die.

Fair Place ! thy sweets I just began to know,  
And must I leave thee now again ?  
Ah ! why does Heav'n such short-liv'd bliss bestow ?  
A taste of pleasure, but full draught of pain.  
I ask not to be chief in this blest state,  
Let Heav'n some other for that place create :  
So 'tis in Eden, let me but have  
An humbler, meaner place, 'tis all I crave.

But 'twill not do, I see, I must away,  
My feet profane this sacred ground ;  
Stay then, bright minister, one moment stay :  
Let me in Eden take one farewell round.  
Let me go gather but one fragrant bough,  
Which, as a relic, I may keep and show.  
Fear not the tree of life ; it were  
A curse to be immortal, and not here.

'Tis done—Now farewell thou most happy place ;  
Farewell, ye streams that softly creep,  
I ne'er again in you shall view my face,  
Farewell, ye bowers, in you I ne'er shall sleep.  
Farewell, ye trees, ye flow'ry beds farewell,  
You ne'er will bless my taste, nor you my smell ;  
Farewell, thou guardian divine,  
To thee, my happy rival, I resign.

NORRIS.

O whither now, whither shall I repair  
 Exil'd from this angelic coast ?  
 There's nothing left that's pleasant, good, or fair ;  
 The world can't recompence for Eden lost !  
 'Tis true, I've here an universal sway,  
 The creatures me, as their chief lord, obey ;  
 But yet the world, though all my seat,  
 Can't make me happy, though it make me great.

Had I lost lesser, and but seeming bliss,  
 Reason my sorrows might relieve ;  
 But when the loss great and substantial is,  
 To think, is but to see good cause to grieve.  
 'Tis well I'm mortal, 'tis well I shortly must,  
 Lose all the thoughts of Eden in the dust :  
 Senseless and thoughtless now I'd be,  
 And lose myself, since, Eden, I've lost thee !

NORRIS.

## THE RETURN.

Dear contemplation, my divinest joy,  
 When I thy sacred mount ascend,  
 What heav'ly sweets my soul employ !  
 Why can't I there my days for ever spend ?  
 When I have conquer'd thy steep heights with pain,  
 What pity 'tis, that I must down again !

And yet I must ; my passions would rebel,  
 Should I too long continue here :  
 No ; here I must not think to dwell,  
 But mind the duties of my proper sphere.  
 So angels, though they Heav'n's glories know,  
 Forget not to attend their charge below.

NORRIS.

## ON REDEMPTION.

Israel in the inspiring hour,  
 Sang of God's Almighty power :  
 Power which Abraham's chosen seed,  
 From Egyptian bondage freed.

We the Saviour hymn, who broke  
 The bondage of a harder yoke :  
 A greater far than Moses came  
 Our Redemption to proclaim.

Awake my Harp, awake and trace,  
The wonders of Redeeming Grace;  
Grace unceasing, unconfin'd,  
Grace, that reaches all mankind.

Grace, through every age and clime,  
Atoning sin and pardoning crime:  
Grace, that when Time itself shall end,  
Will through eternal worlds extend.

## REVIEW OF NEW PUBLICATIONS.

*An Introduction to the Critical Study and Knowledge of the Holy Scriptures, by Thomas Hartwell Horne, M.A., of St. John's College, Cambridge, Curate of the United Parishes of Christ Church, Newgate-street, and St. Leonard, Foster lane. Second Edition, Revised, Corrected, and Enlarged. Illustrated with numerous Maps and Fac-Similes of Biblical Manuscripts. In four Volumes.* Caudell, London: Blackwood, Edinburgh.

We know not how we can more effectually discharge our duty to the public, to ourselves, or to the author of this work, than by presenting, in an abbreviated form, his own account of its origin, progress, and execution, and by subjoining his own delineation of the plan, and of the several portions into which it is divided: a mode of proceeding which at once introduces the writer to the reader, and enables the former to explain his intentions more perspicuously than could be effected by any intermediate representation. It may also serve as a sort of *syllabus* or abstract of the entire work.

After expressing his gratitude for the favourable reception of his first edition, he observes that

"In addition to the extensive circulation, which his work has received in the Universities and other Theological Seminary REMEMBRANCER, No. 40.

naries in England, it has recently been adopted as a text-book in the College at Princeton, New Jersey, and also in the Protestant Episcopal Seminary at New-haven, in North America."

"It is designed as a comprehensive MANUAL of Sacred Literature, selected from the labours of the most eminent Biblical Critics, both British and Foreign; and originated in the author's own wants many years ago, at an early period of life; when he stood in need of a guide to the reading of the Holy Scriptures, that might enable him to study the Bible with that attention which its supreme importance demands. At this time the author had no friend to assist his studies, or remove his doubts; nor any means of procuring critical works. At length a list of the more eminent Foreign Biblical Critics fell into his hands, and directed him to some of those sources of information, which he was seeking. He then resolved to procure such of them as his limited means would permit, with the design of first satisfying his own mind on those topics which had perplexed him, and then of laying before the public the result of his inquiries."

"The idea thus conceived has been steadily kept in view for twenty years; and the four volumes of which the work now consists, comprises the following topics: VOLUME I. contains a *Critical Inquiry into the Genuineness, Authenticity, Uncorrupted Preservation, and Inspiration of the Holy Scriptures*; including, amongst other subjects, a copious investigation of the testimonies from profane authors, to the leading facts recorded in the Scriptures, particularly a new branch of evidence for their credibility, furnished by coins, medals, inscriptions, and ancient structures. This is followed by a full view of the arguments afforded by miracles and

prophecy, for the inspiration of the Scriptures, and by a discussion of the internal evidence for their inspiration, furnished by the sublimity and excellence of the doctrines, and by the purity of the moral precepts revealed in the Bible; the harmony subsisting between every part; the preservation of the Scriptures to the present time, and their tendency to promote the present and eternal happiness of mankind, as evinced by an historical review of the beneficial effects produced in every age and country, by a cordial reception of the Bible; together with a refutation of the numerous objections which have been urged against the Scriptures in recent deistical publications. An Appendix to this volume comprises a particular examination of the miracles supposed to have been wrought by the Egyptian magicians, and of the contradictions which are falsely alleged to exist in the Scriptures, whether historical or chronological; contradictions in morality; apparent contradictions between the sacred writers themselves, and between sacred and profane writers, or seeming contradictions to philosophy and the nature of things. This discussion is followed by a table of the chief prophecies relative to the Messiah, both in the Old and New Testament, and by an examination of the pretensions of the Apocryphal Books of the Old and New Testament."

Mr. Horne then alludes to the extensive circulation of infidel works and tracts, whose avowed object was, by the unblushing re-assertion of old and often-refuted objections, or by specious insinuations, to undermine or subvert the religion of Jesus Christ.

"Called upon, by name, *from the press*, to consider those objections to Divine Revelation, the author felt it his duty not to shrink from the task; and as the antagonists of the Scriptures, have in some degree varied the ground of their attacks, he indulges the hope that a temperate discussion of this subject, accommodated to the present times, may not be unacceptable to the Biblical student, who may, perhaps, be exposed to meet with the enemies of Scripture. This part of the work has engaged so large a portion of his time and attention, as materially to retard the appearance of the present edition. To his own mind, indeed, the result of these laborious inquiries has been highly satisfactory; for not having access to all the numerous and able defences of Christianity against the

infidels of former ages, he has been obliged to consider every objection for himself; and in every instance he has found that the numerous contradictions alleged to exist in the Sacred Writings, have disappeared before an attentive and candid examination. It may perhaps be thought that the gross and illiberal manner in which some of the productions in question have been executed, renders them unworthy of notice: but nothing surely is unworthy of notice that is calculated to mislead the ignorant or unwary. And though some of the objections are so coarse, as to carry with them their own refutation; yet others are so concisely and so speciously expressed, as to demand several pages—the result of many days laborious search, in order to detect their sophistry and falsehood."

The first volume consists of six chapters,—I. On the Necessity of a Divine Revelation: II. On the Genuineness and Authenticity of the Old and New Testaments: III. On their Credibility: IV. All the Books of the Old and New Testament are of Divine Authority, and their Authors divinely inspired: V. Internal Evidences of the Inspiration of the Scriptures: VI. Recapitulation of the Evidences for their Truth and Divine Authority; and to each chapter are appended very copious Sections of particulars.

The former part of Volume II. is divided into eleven chapters, of which the first is entitled, On the Original Languages of Scripture; the second, On the Manuscripts of the Bible; the third, On the Editions of the Old and New Testament; the fourth, On the Divisions and Marks of Distinction occurring in the Scriptures; the fifth, On the ancient Versions of the Scriptures; the sixth, on the modern Versions; the seventh, On the Critical Use of the Jewish and Rabbinical Writings, and the works of profane Authors. The eighth, On the Various Readings occurring in the Old and New Testaments; the ninth, Of the Quotations from the Old Testament in the New, Quotations in the New Testament from the Apocryphal Writers, and from profane Authors;

the tenth, On the Poetry of the Hebrews; and the last, On Harmonies of Scripture.

The second part of Volume II. consists of twelve chapters, thus denominated; I. On the Senses of Scripture: II. On the Signification of Words and Phrases: III. On the subsidiary Means for ascertaining the Senses of Scripture: IV. On the historical Interpretation of the Scriptures: V. On the Interpretation of the Figurative Language of Scripture: VI. On the Spiritual Interpretation of the Scriptures: VII. On the Interpretation of Scripture Prophecies: VIII. On the Interpretation of Types: IX. On the Doctrinal Interpretation of the Scriptures: X. On the Interpretation of the Moral Parts of Scripture: XI. On the Interpretation of the Promises and Threatenings of Scripture: and XII. On the Inferential and Practical Reading of Scripture. And these several chapters are likewise supplied with copious and explanatory sections. To this volume is prefixed a *fac simile* of the *BIBLIA PAUPERUM*, supposed to have been executed between A. D. 1420 and 1435; another of *Ezekiel i. 1, 2, 3*, of the *Codex Vaticanus* made in 1704, and preserved in the Bodleian Library; another, of the *Codex Bezae*, a MS. of the Four Gospels and Acts of the Apostles, preserved in the University Library at Cambridge; another, of the *Codex Cottianus* of the Book of Genesis, with an engraving representing Jacob delivering his son Benjamin to his brethren, and Joseph's subsequent interview with them in his own house, taken from that of the Antiquarian Society; another, of the *Codex Argenteus*, a Gothic Version of the Four Gospels in the University Library at Upsal; another, of a *Codex Re scriptus* of St. Matthew's Gospel, in the Library of Trinity College, Dublin; another, of a MS. of the Acts of the Apostles, preserved in the Bodleian Library at Oxford; ano-

ther, of the *Codex Ebnezianus*, a MS. executed in A. D. 1391; and several specimens of the versions of the sacred Scriptures in the Eastern languages, chiefly translated by the brethren of the Serampore mission; viz. in the Sanscrit, or Sungskrit; in the Bengalee; Mahratta; Kashmiree, or Kashmeer; Ooriya, or Orissa; Telinga, or Teloogoo; Brij-Bhossa; Pushtoo, or Afghaan; Sikh, Sheek, or Punjabee; Hindostanee; Uhumiya, or Assamee; Burman; Bulocha, or Buloshee; Chinese Version; and Kurnata, or Canarese, all of which are executed with admirable precision.

Volume III. contains a Summary of Biblical Geography and Antiquities, divided into four Parts, comprehending several Chapters, which are subdivided into Sections. Part I. is denominated a Sketch of the Historical and Physical Geography of the Holy Land, which occupies two chapters. Part II. treats on the Political and Military Affairs of the Jews, and other nations incidentally mentioned in the Scriptures, and consists of seven chapters\*; the first of which describes the Different Forms of Government from the Patriarchal Times to the Babylonish Captivity; the second, the Political State of the Jews, from their return from the Babylonish Captivity, to the Subversion of their Civil and Ecclesiastical Polity: the third, the Courts of Judicature, Legal Proceedings, and Criminal Law of the Jews; the fourth, the Jewish and Roman Modes of computing Time, mentioned in the Scriptures; the fifth, the tribute and taxes mentioned in the Scriptures; the sixth, the Treaties, or Covenants, and Contracts of the Jews; and the seventh, the Military Affairs of the Jews, and other nations mentioned in the Scriptures. Part III. treats on the Sacred Affairs of the Jews, and

\* Erroneously numbered in the Preface to the Third Volume, as eight.

other nations, and is divided into six Chapters; of which, the first is denominated, Of Sacred Places: fourth, Sacred Times and Seasons observed by the Jews; the fifth, Sacred Obligations and Duties; the second, Of Sacred Persons; the third Of Sacred Things; the sixth, On the Corruptions of Religion by the Jews. Part IV. discusses the Private Life, Manners, and Customs of the Jews, and is divided into Eight Chapters; 1. On the Dwellings of the Jews; 2. On the Dress of the Jews; 3. Jewish Customs relating to Marriage; 4. On the Condition of Slaves, and the Customs relating to them, mentioned or alluded to in the New Testament; 5. Domestic Customs and Usages of the Jews; 6. On the Occupations, Arts and Sciences of the Hebrews; 7. Festivities and Amusements of the Jews, and of other nations mentioned in the Scriptures; 8. Jewish Mode of treating the Dead, Funeral Rites.

An Appendix to this Volume contains (besides chronological and other tables of weights and measures) a Geographical Index of the principal places mentioned in Scripture, especially in the New Testament; including an abstract of profane Oriental History, from the time of Solomon to the Captivity, illustrative of the history of the Hebrews as referred to in the prophetic writings, and presenting historical notices of the Assyrian, Chaldee, Median, and Persian empires. It also contains a Map of the Holy Land, with the Divisions into Tribes, a Map of Judea adapted to the Gospel-history, a Plan of Jerusalem from D'Anville, and of the Temple of Jerusalem according to Lamy and Calmet.

Volume IV. is appropriated to the Analysis of Scripture, containing copious critical prefaces to the respective books, and synopses of their several contents, and is divided into two Parts; of which, the former consists of Eight Chapters.

Part I. comprehends an Analysis of the Old Testament. Chapter 1. treats on the Pentateuch; 2. On the Historical Books; 3. On the Poetical Books: 4. On the Prophets; 5. Of the Prophets who flourished before the Babylonish Captivity; 6. Of the Prophets who flourished near to and during the Captivity; 7. Of the Prophets who flourished after the return of the Jews from Babylon; and 8. On the Apocrypha. The second Part comprehends an Analysis of the New Testament, divided into Five Chapters; 1. On the Classification of the Books, and 2. On the Historical Books; 3. On the Epistolary or Doctrinal Writings particularly those of St. Paul; 4 On the Catholick Epistles; and 5. On the Apocalypse. To these are affixed a General Index of Matters, an Index of Texts Illustrated, and a Bibliographical Index; and the volume contains a Map of the Journeys of the Children of Israel from Egypt through the Desert to the Land of Canaan, and a Map of the Travels of the Apostles, including the more remote places from the Holy Land, which are mentioned in the New Testament.

The above view indicates a large extent of inquiry, and evidently demanded a considerable share of ability and perseverance. The whole outline is well filled up with direct and collateral information, derived from various sources, and may prove equally useful to the reader who is not conversant with such subjects, and to the biblical student who consults it for professional instruction. Nor is the work to be considered as a mere compilation. The extracts and selections which Mr. H. has made from other authors, he has interspersed and connected with original accessions of his own ingenuity, so as to effect one uniform whole.

Amongst the *curiosities* which he has introduced in his vast mass of information, may be reckoned the Jewish prototype, as it is presumed,

of the Prayer which our Lord hath left us, and which appears to have been formed by him on the model of one of the Jewish *euchologies*. It was translated by the learned John Gregory, and is frequently alluded to by Dr. Lightfoot, Whitby, Hales, &c.

" Our Father, which art in heaven, be gracious unto us! O Lord our God, hallowed be thy name, and let the remembrance of thee be glorified in heaven above, and upon earth here below. Let thy kingdom reign over us now, and for ever: The holy men of old said, remit and for give unto all men whatever they have done against thee. And lead us not into temptation, but deliver us from the evil thing. For thine is the kingdom, and thou shalt reign in glory for evermore."

Mr. H. is also clearly of opinion, that the celebrated phenomenon, on which the French have affixed the name of *mirage*, existed in the days of Isaiah, and is expressly described by that prophet, in xxxv. 7.

*The glowing land shall become a pool,  
And the thirsty soil, bubbling springs.*

Bp. LOWTH'S Translation.

" And," he adds, " it is not improbable that Jeremiah refers to the *serab*, or *mirage*, when in pouring forth his complaint to God, for mercies deferred, he says, ' Wilt thou be altogether unto me as waters that be not sure,' (marginal reading of Jer. xv. 18.) that is, which have no reality, as the Septuagint translators have rendered it, *υδωρ οὐειδές οὐειδές εχοντις*."

The true extent of the Holy Land Mr. H. demonstrates to have been nearly 200 miles in length, 80 in breadth about the middle, and 10 or 15 where it widens and contracts.

His testimony to the truth of the Mosaic deluge, derived from the celebrated Assamean medal, is well worthy of observation. This invaluable relic of antiquity was struck at Assamæa, in the reign of Philip the Elder, and is thus described by the laborious Mr. Bryant:—

" On the reverse of this medal is represented a kind of square chest, floating on the waters: a man and a woman are ad-

vancing out of it to dry land, while two other persons remain within. Above it flutters a dove, bearing an olive branch; and another bird, possibly a raven, is perched upon its roof. In one of the front panels of the chest is the word NOE, in ancient Greek characters."

We have now given a competent idea, and sufficient specimens of the nature of this work and its execution. It certainly abounds with information, and on the whole is well arranged.

Mr. H. has executed his laborious task with ardent zeal. The work which he has produced is, in many parts, too voluminous; yet wheresoever it is opened, it will present to the reader valuable information, and supply him with instruction well calculated to render the Holy Scriptures intelligible and delightful, to remove those difficulties which time and other causes have inevitably brought upon those Sacred Writings, and to confirm his mind in the credibility of Divine Revelation, and of the Gospel.

*Sermons on the Christian Character,  
with occasional Discourses. By  
the Rev. C. J. Hoare, A.M. Rec-  
tor of Godstone, and late Vicar  
of Blandford Forum. 8vo. pp.  
353. Hatchard. 1821.*

THERE is not upon earth a more important and interesting relation, than that which subsists between the pastor and his flock. In many cases it has no termination or conclusion but in the death of one of the parties, and no case can be conceived, in which it does not involve the welfare of immortal souls. Improvement in righteousness, with confirmation and instruction in faith and hope, are the natural fruits and tendency of the pastoral office, and in the day of account it will appear, as it will be demanded, with what faithfulness and constancy the minister has watched, and in what reverent esteem and account his mi-

nistrations have been held. There is happiness in reflecting upon the zealous discharge of ministerial duties, and in observing the kind returns with which they have been received; and it is a painful necessity, which dissolves the connexion, which has been carried on for a series of years to the mutual satisfaction of both parties, in which the labour of the ministry has not been unrequited nor ineffectual; in which the people are sensible of their pastor's worth, and the minister is conscious of the purity of his intention, and thankful for the success with which his labours have been crowned.

In the Preface to these Sermons, Mr. Hoare dwells with affectionate regret on the circumstances which attended his ministration in the town of Blandford Forum, and offers the present volume as a memorial of the doctrine which had been preached to his former parishioners, of the practice which had been recommended, and the principles which had been maintained.

" The general tenor of instruction, which, I may justly say, we have ever striven to maintain, may be shortly summed up in the words—*Christian practice* founded upon *Christian principles*. On both points, I trust, the two following selections will be found to speak a true and consistent language. In the former series I have wished you to discern the character of the Christian; in the latter how he is to attain it. In the one I have humbly aimed to delineate the portrait, in the other to point out the Divine Hand which must give existence and life to the original. In the survey of Christian practice, we see from what we have fallen, and to what we must through repentance be restored. In the survey of Christian principles we equally behold that which can alone, through faith, effect our restoration. Thus are *repentance* and *faith* virtually the respective ground-work of the two series; in each of which I have carefully laboured to demonstrate the assistance we derive from our own invaluable Church. Acting according to her (our) views, I might refer to Scripture itself as affording the best authority for the order maintained in this arrangement: where the great Apostle of the Gentiles, in appealing to

his Ephesian converts, that 'he had not shunned to declare unto them the whole counsel of God,' declares that publicly, and from house to house, he had testified "repentance toward God, and *faith* towards our Lord Jesus Christ."

" I have no wish, by extending my observations in the present Address, to anticipate, what I have already, perhaps, with too much fulness dilated upon in the ensuing Sermons and Discourses. But I still feel desirous to be allowed a single parting admonition: which is, *that in order to be saved by Christianity, it is necessary we should duly understand what Christianity is.* If we imagine it a mere set of moral precepts, a law to be observed, and a proportionate reward to be obtained at last, we virtually re-establish a law of works, by which it is expressly declared, as the very foundation of Christianity, that 'no flesh can be justified.' If, on the other hand, we regard it as a mere exemption from the law of works, on a supposed plea of faith; or a hope of pardon on the condition of *sincere* instead of *perfect* obedience: then we each become the judge of our own sincerity; we indulge a hope of pardon on most uncertain grounds; we may still love the sin we partially forsake, and loathe the righteousness we partially practise, and in truth render the Gospel of Christ the means of encouragement in a negligent and worldly practice. Against both these errors, it has been my object, as I believe it to be the end of *true Christianity*, to guard you." P. ix.

This account of the following Sermons is as just, as it is modest and unassuming, and, it may be added, that it is the common character of the preaching of the Church of England. To recommend Christian practice upon Christian principles, is the one office of the Christian ministry, the neglect or misuse of which it is most unjust and uncharitable to assume. Occasions may arise, in the course of parochial duty, which may call for exhortations to duties, purely of a moral nature, the practice of which is supposed in the Christian code, and which there are no motives peculiarly Christian to enforce. Such is the common vice of drunkenness, from which the minister will labour to dissuade his hearers by exhibiting, both in public and in private,

the *moral* as well as the *religious* argument. But while the Preacher's great and constant aim is Christian practice, an elevation of character, as different in principle and detail from practice merely moral, as is an *Essay* from a *Sermon*, his chief subject will be Christian principles and rules of action, and he will dwell sometimes upon repentance, sometimes upon faith, and all spiritual aids and graces; he will sometimes separate and sometimes combine the fruit and the tree, but he will never depreciate, nor place an undue value upon the one or the other. He cannot preach Christianity as a law of works, nor when he insists most strenuously upon the conditions of salvation, will he venture to pronounce that good works are in themselves worthy of acceptance, that they can claim the grace of God as a reward, that they are the justifying cause, which merits admission to his favour, or that they are any thing but the *sine qua non*, the indispensable condition, without which no man can see the Lord. He cannot deny or misrepresent the perfections of the Christian rule, nor can he dwell on the terrors of the last day, without describing the perfect righteousness of the law and the judgments of God; nor, when he engages his hearers upon the great and necessary duty of self-examination, will he leave them to the dictates of their own unenlightened and unassisted conscience, without exhorting them to consult the Scriptures, to enter upon a comparison of their lessons, with their own private recollections, and thus to prepare themselves to meet their God, when he shall come to judge the world in righteousness.

Mr. Hoare naturally presumes on the partial kindness of immediate friends: which cannot be expected from the general reader:

"At the same time he hopes for the grant of some general favour to his selection of subjects embraced in this volume; some of which, if he may be allowed to

say it, are not always treated with the full and distinct consideration which they deserve, in the many able, and, in all other points, far superior practical sermons of the age. P. xix.

While the candour and modesty of Mr. Hoare lead him to acknowledge the superior merit of the practical sermons of the age, it is not easy to conceive what is meant by the indirect allusion to subjects, some of which "are not always treated with the full and distinct consideration which they deserve." The manners of preachers will naturally vary; the style of their composition will vary; their choice of topics will vary: but their matter must necessarily must be the same. There is nothing peculiar in Mr. Hoare's selection of subjects, nor is there any thing peculiar in his mode of treating them. The principles and the practices which he advocates are all Christian. There is nothing in them which ought not to be preached, to be heard, and to be read. Nothing which, as far as our observation and experience extend, is not duly inculcated in the course of parochial instruction. The publisher of Sermons has greater liberty and discretion in the selection of subjects, than the parochial preacher, whose labours are more numerous, and are often dictated by the occasions of his parish; but we have yet to learn when "Christian practice founded on Christian principles," which is the substance of Mr. Hoare's preaching, is "not always treated with the full and distinct consideration which it deserves." It is an unhappy expression, and may give rise to unmerited imputations, which the spirit of moderation and piety which breathe through Mr. Hoare's Sermons is sufficient to repel.

The great subject of his Sermons is the Christian character, and in delineating this character he treats, in separate Discourses, I. Of the Christian Name; II.

The Christian in his Closet; III. The Christian in his Family; IV. The Christian in his Church; V. VI. VII. The Christian in the World; VIII. The Christian in Death. To these Sermons are added six occasional Discourses: I. The Season of Advent; II. The Season of Lent; III. Good Friday; IV. Easter Day; V. Whitsunday; VI. The New Year. The selection of occasional subjects is not uncommon; the titles of the Sermons will remind the reader of Herbert's Country Parson, and of the appropriate character under which he describes him in the several offices of his ministry.

Mr. Hoare retains in his Sermons the good old fashion of division and subdivision, by which they fall into an easy analysis, and the substance is more durably impressed on the hearer and the reader.

Sermon I. *The Christian Name*, is shown not to have been originally given by an enemy in derision and contempt, but to have been assumed in honour of Christ, or to have been conferred by divine sanction and authority. It denotes our privileges and our duties; our privileges, that we are members of the family of Christ; our duties, which require us to believe his doctrines, and to comply with his precepts and with his example. The Christian name belongs properly to those who are members of Christ's Church, even although they do not observe a practice corresponding with the name which they assume to themselves; to those who desire, and to those who strive to be Christians in deed and character, as well as in name and profession.

The Christian name is of little consequence, where it is only a name; where it is sustained in the full vigour and virtue of its meaning, it is of infinite and everlasting importance, a just occasion and motive of proceeding in all the godliness of living, which was pro-

mised when the name was first conferred.

Sermon II. A desire and love of *retirement* is agreeable to the nature of Christianity, and to the best examples which are exhibited in the Scriptures: such retirement can alone afford the requisite opportunity of collecting the thoughts and fixing them upon God and spiritual concerns; of offering the words of secret and earnest supplication; and of engaging in appropriate acts, especially a diligent study of the Bible, and an honest comparison of the course of life and daily habits with its sovereign dictates. The seasons of such retirement will be some portion of every day, lengthened by occasional opportunities and exigencies, with an especial appropriation of the Sabbath Day. The benefits of this retirement will be a right estimate of the value of time, and a consequent promotion of general usefulness, and the highest advantage which man can acquire—the knowledge of himself.

A certain degree of religious retirement will powerfully counteract the fatal fashion of dissipating time, of wasting that treasure, which once lost can never be retrieved, which is but too common to all classes of society and to all ages of life. The hours which are squandered at the public-house and the gaming table, in pursuits the most vicious or the most frivolous, would be more than sufficient for the occasions of private meditation and prayer. And why are they neglected, but because their value is unknown? And why is it not known, but because it is not considered in secret, and apart from the corrupting temptations of the world?

"Can there be a doubt, that they would be highly serviceable in teaching you *the just value and the due sense of time*? the reason for which so many persons in the world can find no time for the retired devotions of the closet, is not that they are in real truth and fairness employed on

other necessary business. The true reason is this, that they daily mis-spend or waste that portion of their time, which they might devote to religious purposes and the salvation of immortal souls. What then is the remedy for this? Teach such men the strict necessity of giving in each day some time, some thought and attention to their spiritual and eternal concerns; then they will learn to look for moments which may be so employed, and then will find themselves able to dedicate to retirement and to God, what else had been employed on trifles light as air, idle company, sinful pleasures, or vain amusements. By such means will a sober economy of time be speedily induced. We shall be prompted to live under the constant impression, that every moment has its value for some important purpose of life: and what is more, that every moment, as it passes on, hastens to durable record on high, from which it will with its employment again be brought, either for us or against us at a future and final account. How different, my brethren, would be the conduct of men, and the face of the world around us, were this impression duly felt and acted upon by all. How weak and groundless would be proved the too common opinion, that business must be neglected and the world suffer, through our increased strictness. Valuing our time for religious purposes, we should also be led to employ it discreetly in temporal affairs. A real and effective industry for both worlds would grow up together, and increased usefulness to our family and friends would result from a plan, which still left abundant opportunities for profitable retirement, calm self-recollection, preparation for heaven, and delightful converse with our unseen God and Saviour."

P. 38.

**Sermon III.—*The Christian in his family*,** follows the example of Cornelius, and acknowledges God to be the sovereign Disposer, the supreme Governor, and the righteous judge. He maintains devotion in his family in which he includes the exercise of just authority, the delivery of instruction, the exhibition of a good example, the maintenance of social prayer, and the strict observance of all family duties.

Family religion, always important, cannot be too often or too earnestly insisted upon in the present

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day. In humble life too much dependence is unquestionably placed on the *public* education of children, and parents seem to think their duties fulfilled, if they send their children where they may obtain instruction: and when the elements of religious knowledge have been communicated in the school, it becomes the more necessary to foster them by the religious order of the private family, whether of the master or the parent, by the cultivation of which the fruit will be matured, and by the neglect of which the root will perish and decay.

"The Christian, whatever be his domestic station, makes account of his own superior or lower accommodations, not as for himself, but as a demand for his best services, in a full return to God. The table, the bed, the social or domestic hour, he will wish to surround with the influence of his religious principles, with a sense of the divine presence and with the light as it were of Christian practice, 'shining before men, to the glory of our Father which is in heaven.'

"And more especially this, when he reflects that to God as the Judge, at last, is to be rendered the account of all our family gifts and mercies. The Christian will have a never-failing impression of that day when every fresh instance of divine bounty now experienced will have become an additional charge in the reckonings of his divine Lord. As a steward, he will anticipate those appalling words, 'Give an account of thy stewardship.' Nay, as a vicegerent of the King of kings, the Christian father or master will expect, in proportion to his vigilance or negligence in the government of his household, a just and irreversible sentence. It is, my brethren, no small responsibility you incur in the influence you may possess, as parents over your children, as heads of families over your dependents. Their souls as well as their bodies are, in a measure, yours in trust. And shall I describe the sad condition of those at the great day, who shall have neglected so sacred a charge; who shall have sported with the dearest interests of others, to whom they were most tenderly bound; who shall have in truth never prepared against that time, when the dead, small and great, shall stand before God; and when every human distinction of rank and age will be done away for ever? 'With God is no respect of persons.'

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sons.' The mindful Christian will even now place himself and his family in his presence: and in solemn recognition of a supremacy from which there can be no appeal, he will acknowledge the just authority of a *family God.*" P. 54.

"But to this must be added active measures of authoritative instruction and mutual admonition. As by these means the very worst may through God's grace become the best, so without them the best may gradually become the worst. Either to make or to keep good the human heart, is an effort indeed far beyond mere human power. But the Christian householder will never imagine that he has done his part towards it, till he has fully and plainly set before his children and dependents the great truths of the Gospel, and represented to them the strong grounds of moral and religious conduct, to be found in the Gospel of Jesus Christ. From such seed under the divine blessing, the fair fruit of moral culture may both in reason and in faith be devoutly hoped. But without this, what *must* we expect? Would that the complaints too frequently heard around us of disobedient children, of idle, dishonest, and dissolute servants, did not furnish an answer to the question. My brethren, if these complaints arise, where the great duty of family instruction has been wholly neglected, or even imperfectly or carelessly performed, does not the unanswerable appeal of conscience at once teach us, to take the whole blame to ourselves, and might it not be justly said that these persons have not learned their duty to parents and masters, only because we had not first taught them their duty to God? the wise Christian will not choose at least to have their guilt lying upon his soul, and finally required at his hands. He will deal out the bread of life to his household with the same conscientious care with which he gives to each his portion of bodily meat in due season. He will teach them to reverence that sacred and invaluable code, which includes the duty of children and domestics, as well as of elders and superiors; which enforces sobriety, docility, honesty, industry; which teaches us in fine 'in all our ways to acknowledge God,' and then promises that 'he will direct our paths.' P. 56.

Sermon IV. represents the *Christian in his Church*, to which he adheres, because it is apostolical in its doctrines, services, authority, and ministry; and to which he proves the stedfastness of his at-

tachment, "by joining its ranks, by outward profession, cultivating a warm and constant affection for its members, and using all legitimate methods for extending the influence of his Church." He is also constant in his attendance upon the Church and her services, "with a due preparation of spirit for their performance, an uniform and consistent use of all such sacred occasions, and an abiding spiritual impression after the solemnity is concluded." It is melancholy to reflect, that this character is not of more frequent occurrence, although as far as the Church is concerned, she has used every endeavour for the formation of this consistent character of the true Churchman.

This is certainly a subject which is not "always treated with the full and distinct consideration which it deserves;" and while it may be imputed to the Church that no adequate catechetical instruction has been provided, from which children may acquire a competent knowledge of ecclesiastical polity, there is the higher responsibility imposed upon the Clergy to supply this defect, by suitable discourses from the pulpit, and by placing in the strongest light the great duty of order and unity among Christians. The divine institution of the Christian ministry, its division into three distinct orders, and its succession from Christ through the Apostles to the present day, are doctrines more clearly grounded in the Scriptures, and contributing more to the peace of the Church, and the edification of individuals, than many opinions which it is the fashion to regard as the sum and substance of saving truth. The chief fault of Mr. Hoare's discourse on this important topic, is that the matter is too comprehensive to admit of the necessary precision and minuteness of detail.

Sermons V. VI. VII. are a series of sermons on Romans xii. as it is divided into the epistles for the

first, second, and third Sundays after Epiphany. In the fifth sermon the Christian is shewn in his avoidance of the world, a term liable to much misconception, but judiciously explained and interpreted by Mr. Hoare, who shews that it is a governing principle of the Christian to renounce the authority, the taste, and the law of the world, and to study the peculiarly Christian graces of humility and charity. But it is the happiness and solace of a Christian in the world, to have his appropriate employment, the ends of which are stated in Sermon VI. to be the glory of God, the benefit of mankind, and personal improvement, and in the pursuit of these ends the Christian observes duties of an active kind, which are consistent, conscientious, benevolent, and temperate, and duties of a passive kind, which are devotional, cheerful, and affectionate. This perfection is not as many would imagine unattainable; the pursuit of it may not be delayed, nor may the necessary aids and means of grace be neglected. There is another view of the subject taken in the seventh Sermon, in which the Christian is described *as* a Christian in the world, proving his principles by his practice, without a vain ostentation upon the one hand, or a pusillanimous shame upon the other; cultivating the two great principles of peace, which are founded in the character of man and in the character of God, and adhering to the practice of peace, "to the utmost of his power by entire forbearance, by positive acts of Christian charity, and by a general cultivation of the arts of peace," and thus securing to himself the rewards of peace. The substance of these three discourses is thus briefly recapitulated:—

"Learn we generally the necessity of Christian principles in order to the production of Christian practice. We commend peace but do we preserve it? We praise the active and the passive virtues of

the Christian, but do we exhibit them to the world? We acknowledge the dangers and temptations of the world, but do we in reality fly from them? If not, what is the reason? this assuredly, and no other than this, that we attain not, in the first instance, those Christian principles which are the only lasting foundation for a corresponding conduct. We are neither humble as to ourselves, nor reverential towards God; neither faithful to Christ, nor affectionate to man; and hence we fall destructively short of the duties which those dispositions would certainly inspire. We have no just conceptions of 'the reasonable service' of true Christianity, and therefore do not pursue it. We regard not, as we ought, the example that is before us, and therefore do not follow it. Above all, we seek not from above those 'transforming and renewing' influences of divine grace by which alone we can be enabled to fulfil our known and acknowledged duties. We forsake the arm of Omnipotence, and of necessity fall powerless to the ground. Let us then, my brethren, fly with earnestness to the only refuge, either from the guilt or from the force of our sins. Let us apply to that divine Saviour, who alone has power to forgive us all that is past; and to his Holy Spirit, whose is understanding, whose is strength; who can alone impart the strength to suffer, or the will to serve, and from whom proceed all holy desires, all good thoughts, and all just works.' Under his guidance may you go forth with renewed powers to every allotted work. Go, my brethren, and prove the riches of divine grace; put on the whole armour of God, and so achieve the all important victory. Boldly say, 'the Lord is my helper, I will not fear what flesh can do unto me.' P. 181.

Sermon VIII. The last view which is taken of the Christian character is that which is exhibited *in death*, for which the Christian is shewn to prepare himself in a spirit of faith humble and watchful, of obedience and constant perseverance. The hope which he cherishes in the awful moment of dissolution is described not with enthusiastic fervour, but with the chastened earnestness, which is more appropriate to the contemplation of the mysterious glory which shall be revealed.

"And what, my brethren, is that one  
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additional circumstance of all the most mysterious, yet most consolatory? I allude to the never ending duration of heavenly joys. But I desist from a feeble enlargement on that, which, after all, defies the power of human description. And, instead of vainly endeavouring to measure what is boundless, and to fathom eternity, let me, in conclusion, turn your attention to what is practical and of ordinary application. I desire to impress it again and again on your minds, that these animating descriptions are given to us in Scripture, not to inflame the imagination, but to teach and correct the heart; not to transport us in a moment of fancied elevation beyond the bounds of space and time, but to accompany us to our most ordinary scenes of life, to control our daily thoughts, and influence our most active habits. They are intended habitually to turn our minds from earthly things to heavenly: to shame us out of our regard to the painted and perishing idols of this world, and to fix us to what is substantial, eternal, and divine. Above all, they are intended to direct us to the power and coming of our Lord Jesus Christ, and to exalt our views of that great Being who once came as a humble sojourner on earth to minister to all, and to die for all; and who shall appear the second time without sin unto salvation. And great as the manifestation of his power will be, when he shall subdue all things to himself; perhaps to the eye of faith that is scarcely less a triumph, which is now visible upon earth, when a single soul in the near prospect of dissolution, and with all the weakness and languor of mortal decay is still upheld by the present power of divine grace, is enabled to pierce the darkness of the shadowy vale; steadfastly to look up, and by faith behold the glory which shall be revealed." P. 205.

The subject is followed up by an affecting account of the death and character of the wife of the Rev. J. W. C—, initials which it would not be difficult to decypher, even if the lady's excellence had been less distinguished, and by Izaac Walton's description of the death of Hooker, a picture which cannot be too often presented to the Christian's meditation.

This is the substance of Mr. Hoare's Sermons: the Discourses are adapted to particular occasions, and are intended to shew the method of attaining the character, which is

sketched in the Sermons. It would seem, therefore, that in Mr. Hoare's judgment, the principles and the practice of a Christian may be separately treated, in opposition to the popular opinion, that exhortations to repentance without reference to faith, constitute, what is insidiously and invidiously called moral preaching.

Discourse I.—The Season of Advent. Our Lord is appropriately represented as the subject, 1. of prophecy, before Moses, under Moses, the prophets, and the Baptist: 2. of history, in which the glory of God is illustrated by the fulfilment of prophecy, and the substance of religion is displayed in the person and office of the Redeemer; and 3. of universal observation, in the offer of the Gospel to all nations, in its *adaptation to all hearts*, and in its final manifestation to the whole world.

That the Gospel is *adapted to all hearts*, that it is worthy in every age and place to repair the disorders of our nature, to remove and relieve the necessities and infirmities of mankind, to satisfy their religious curiosity, to elevate and controul their affections, to make them happier, and wiser, and better, is one of the strong evidences of its divine origin and authority, since none but He that made and knows the heart of man, could be the author of a religion which should be adapted to the state of men in all quarters of the globe. The same evidence is not, however, conveyed in the experience of individuals, which may be resolved into feelings of enthusiasm, although it is practically necessary for our present comfort and future salvation, that the doctrine of our religion should be personally applied and improved; and among some expressions which will bear revision and amendment, and may be mistaken for the phraseology of a system which Mr. Hoare does not uphold, it is truly observed: "It is in the adaptation of Christian doc-

trine to the heart, that it becomes a true blessing, and in its general application to all hearts, that it becomes an universal blessing."

Discourse II.—Season of Lent. The sorrow of the world worketh death; but godly sorrow, considered in its object, sin; in its principle, a just knowledge of God; and in its author, the spirit of God; produces true repentance, which is different from contrition as the effect from the cause, and which is distinguished by various signs and characters enumerated by the Apostle, and is persevering and finally blessed.

Discourse III.—Good Friday. The cross and sufferings of Christ were inconceivable (*αγνωτοί*, as they were called in the ancient liturgies) sacrificial and exemplary. Rejected and despised by Jews, Greeks, infidels, sinners, and men of worldly minds and affections, they demonstrate their power in the sword, by exalting their conceptions of God, and by exciting an abhorrence of sin, and they establish the practice of holiness, by proposing to view the mercies, the example, and the recompence of the cross.

Discourse IV.—Easter day. The fact of the resurrection is indisputable, or as the late Bishop Watson judged, *the most indisputable* in all history, the truth and certainty of all whose records would be involved in its disproof. As the son of man, Christ was capable of exaltation, and this exaltation consisted in his resurrection, in his ascension, and the religious worship which has been paid to him in the Church. In his state of glorious exaltation he dispenses life, he delivers laws, he forgives sin, and executes judgment: and the end of this his exaltation has been the glory of God, and abundant results to mankind, in increase of faith, hope, and joy. The substance of this Sermon is taken from Sherlock's Four Discourses on Phil. ii. 6—11. which do not, however, justify the interpretation of *ουν*

*απράγματος νύντατο*, by "regarding not," an interpretation which Mr. Holden, in concurrence with the best commentators, has conclusively disproved.

Discourse V.—Whit Sunday. The name of the Comforter or Paraclete, as it is explained by Barrow, properly signifies the Advocate, and it is his office as advocate for Christ with man, to fulfil his promise, exhibit his power, reveal his doctrines, and as the advocate for the Church to convey both ordinary and extraordinary gifts. This office of the Holy Spirit is perpetual, in respect of his doctrines, his ordinances, and his application to the circumstances of each believer: and hence may be learned the proper nature of the Holy Spirit, and the true end of all his gifts, and the means on our part, by which they may be cherished, and by which they may be lost.

"Are we neglecting the means of grace? forsaking the assembling of ourselves together, despising the ministry of the word, the grace of the sacraments, the returns of public or private prayer? Then are we unmindful of the Apostolic prohibition, 'Quench not the Spirit.' Are we harbouring impurity in that which should be the temple of the Holy Spirit? Then do we incur the awful threat, 'If any man defile the temple of God, him shall God destroy.' Are we indulging sinful anger, pride, or selfishness? Then do we 'grieve the Holy Spirit of God, whereby we are sealed unto the day of redemption.' The presence of the Holy Spirit is justly and beautifully represented of old, as 'a tender and delicate thing.' Strong indeed it is as 'the rushing wind' to scatter away the mists of corruption from the soul, and devouring as the fire to the dross of vanity and pride: but free in its movements, if repelled, as the yielding element we breathe, and like the little spark, requiring the utmost care and calmness to nurse it into a flame.

"Instead then of vainly asking with Nicodemus, 'How can these things be?' let it be our wiser choice with another and still more humble enquirer to say, 'Be it unto me, according to thy word.' Whilst some are awaiting the time of conversion according to what they imagine to be the

secret purpose or decree of God, let us boldly follow his revealed commands. And, whilst by others it is questioned whether faith must precede prayer or prayer faith; whether we are first to ask that we may receive the Spirit, or whether the Spirit first enables us to ask, let the prayer of deep humility, fervent desire, and instant obedience be formed on our lips. Thus shall we have the Spirit we implore; for ' God shall give his Holy Spirit to them that ask him.'<sup>19</sup> P. 328.

Such is Mr. Hoare's method of enforcing Christian practice upon Christian principles both in his Sermons and in his Discourses. The outline of his argument, and the specimens of his composition, which have been laid before the reader are sufficient to prove, that there is no peculiarity in the volume which calls for censure. There is very little of peculiar phraseology; there is nothing of peculiar doctrine, no mention of regeneration distinct from baptism, no allusion to any justification, which is not held in common by all the clergy of the Church of England. There is no reference to any but the best writers, Hooker, Barrow, and Sherlock, and if he has not caught the copious phrenzy of Barrow, or the polished elegance of Sherlock, Mr. Hoare has at least studied with good effect the writings of Hooker. And though it is still difficult, upon a review of the whole volume, to determine what subjects are here treated, which are not elsewhere treated with the full and distinct consideration which they deserve, they have the merit which belongs, and which we are persuaded will ever belong to the Clergy of the Church of England, the merit of enforcing Christian practice upon Christian principles.

*Marsh, Lord Bishop of Peterborough, to Candidates for Holy Orders; in which his Lordship's Interrogations on Redemption, Original Sin, Free Will, Justification, Everlasting Salvation, Predestination, Regeneration, Renovation, and the Holy Trinity, are shewn to be constructed from the Holy Scriptures, and the Articles of the Church of England.* 8vo. 154 pp. Rivington.

THIS work is understood to be the composition of a layman; but we have no hesitation in pronouncing it decidedly superior to the clerical pamphlets which the Bishop of Peterborough's Examination Questions have called forth. There is a moderation, distinctness, and accuracy throughout the whole, which would be creditable to an experienced divine; and it may be consulted with advantage by all who entertain doubts upon the subject which it discusses.

Having devoted so many of our former pages to the subject of the volume before us, we must refrain from entering into any fresh details; but we should neither have complied with our own sense of what is right, or have done justice to the excellent anonymous author, if we had failed to notice and recommend his *Illustrative Replies*.

The chapter on Free Will may be taken as a fair specimen of the general merits of the publication. Our readers are referred for the Questions to the twenty-fourth Number of this Journal, in which they appeared at full length. The answer now suggested is in the following terms:—

#### " OF FREE WILL.

" IF the will of man was not free, the mind would be in one of the following states; either with an undeviating determination to good; with an undeviating determination to evil; or hurried with violence from one to the other. Each individual is conscious that his own mind is

*Illustrative Replies in the Form of Essays, to the Questions proposed by the Right Reverend Herbert*

in neither of these conditions: and experience and observation tell us that no other individual is so directed. Indeed to think the mind subject to the last condition, would be to suppose that an all-wise and merciful Creator had brought it into life for the sole purpose of rendering it miserable by driving it to opposite extremes, in direct opposition to the order and regularity observable throughout the universe.

" Thus man would be deprived of the freedom of his will, and would be reduced to a passive agent not responsible for his deeds, which at once destroys the necessity of religion, and turns the whole Christian scheme into an useless delusion. To this deduction the light of reason easily leads us, and we shall find that it is upheld by revelation; which not only unequivocally declares the freedom of the will, but assures us that our Heavenly Father will foster and assist it by the Holy Spirit, when we exert that ability in the pursuit of good.

" I shall endeavour to avoid the inextricable labyrinths into which the subject has been carried by men who have wildly confused with it the providence of God, endeavoured to reconcile it with the pre-science of the Almighty, or denied the possibility of its existing with that attribute of the Deity, by first shewing from Holy Writ, that the freedom of the will is there clearly declared to exist. Secondly, by shewing that the free will of man is excited, influenced, and assisted by the Holy Spirit, when exerting itself towards good.

" First. When our blessed Lord had silenced the priests and the elders of the Jews, who demanded of him whence he derived the authority by which he taught the people, ' he proceeded to intimate to them by a severe parable,' their rejection from, and the acceptance of the Gentiles into, the Gospel Covenant. In this parable our Saviour unequivocally, though perhaps without the specific intention, declared the freedom of the will.

" A certain man had two sons, and he came to the first and said, Son go to work to-day in my vineyard. He answered and said, I will not, but afterward he repented and went. And he came to the second and said likewise, and he answered and said, I go, Sir, and went not, whether of them twain did the will of his Father?\* In the first instance the Gentiles are said to have disobeyed the summons of God, but to have afterward repented and obeyed; in which they exer-

cised both the power of assent and of dissent. In the second instance the hypocritical character of the Jews is severely depicted, by the ready declaration of intended obedience, and the deceitful mode of disobedience, which equally implied their freedom of will. So closely does the parable bear on the point, that, the freedom of choice of nations, and their descendants, in accepting or rejecting the offer of their God, is figured under the same free will with which children obey or disobey the commands of a father. It cannot be supposed that our blessed Saviour would have used a similitude and language, the meaning of which will not admit of dispute, if there had not existed in man a will free to accept or reject.

" But on general principles this freedom of will is found to exist. From the state of man on this earth being a state of trial, in which he is subject to temptation, and which would not be of any avail if the will was not at liberty: from the system of threats and promises contained in the Gospel, which would be mere sounds, if those to whom they referred were not free, to accede to the terms of the promises, or to avoid the conduct which would subject them to the penalties contained in the threats. From all the exhortations to repentance, diligence, watchfulness, all of which infer free will; in a word, from the whole system of the Christian covenant. But the corruption of our nature, transmitted to us by our first parents, and the yielding in our early years to the tide of our passions, have so weakened the powers of the mind, that man, ' without the assistance of God, cannot turn and prepare himself by his own natural strength, to faith and calling upon God'.†

" Under the Mosaical dispensation we find our Heavenly Father mercifully calling the perverse and wicked Israelites to turn from their evil ways; ' Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and new spirit, for why will ye die, O house of Israel? for I have no pleasure in the death of the wicked, but that the wicked turn from his ways and live; turn ye, turn ye from your evil ways, for why will ye die, O house of Israel?' Here, is not only freedom of the will implied, but assistance, if the will was prepared to repent and obey. We who live under the

\* Art. X.

† Ezek. xviii. 31, 32. xxxiii. 11.

new covenant, feel equally the weakness and corruption of our nature ; and though influenced by the purest and most sublime precepts, yet find the truth of our Saviour's words, ' No man can come unto me except the Father which hath sent me draw him.' ' As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me, I am the vine, and ye are his branches ; he that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing.' Thus divine assistance is necessary even to obtain the will, ' to turn unto faith and calling on God.' And even then if it were not for the kindness of our Heavenly Father, we should wander from the path we had entered, and relapse into our former state, from ignorance and weakness, ' as we do not know what to pray for as we ought, but the Spirit also helpeth our infirmities.' ' Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God.' Hence it is evident as the Spirit helpeth our infirmities, and as our insufficiency is fully made up to us by God, that we are sharers in the work ; for assistance cannot be rendered, or insufficiency made fully capable to a passive agent. Thus revelation and reason mutually uphold each other, and our tenth article confirms the reasoning, when it says, ' wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God, by Christ, preventing us, that we may have a good will, and working with us when we have that good will.'

" The exertion of this good will, when once bestowed upon us, must not be neglected, or the Holy Spirit will cease to assist us ; for it is the soul of man that must fulfil the terms of his redemption, aided by the Holy Spirit. Now if man did not exert the good will graciously excited in him, he would not be performing the terms of his redemption, but the Holy Spirit alone, which brings contradiction to the Christian scheme. We must give diligence and ' Be not slothful followers of them who through faith and patience inherit the promises.' ' And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end.' ' Let us lay aside every weight, and the sin which doth so easily

beset us, and let us run with patience the race that is set before us.' ' Therefore my brethren be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.' ' That where the Spirit of the Lord is there is liberty.' ' Therefore unless the whole Christian scheme is contradicted, we are earnestly required by Christ, and his inspired Apostles, to exert the ability graciously given us by God, to attain to faith and good works, and ' to work out our own salvation with fear and trembling.'

" Whatever militates against the express commands of Holy Writ, must be offensive to God, and injurious to ourselves. So if man is declared to be a passive agent in performing those works, to which a strict adherence is necessary in order to obtain the free gift of redemption, he must offend the Saviour, whose blood was shed to ransom us from the bondage of sin and death, and do injury to his soul in denying revelation, and the earnest exhortations of his God. Since God is the creator of all things, his power is equally manifested in making man a free agent ; for ' to do a thing by another not able to perform it without him, as much demonstrates the existence of the principal cause, as if he did it of himself, without any intervening instrument.' And therefore it would be far from promoting the glory of God to deprive man of his freedom of will ; since it would be opposing the truths of his Gospel, acting contrary to reason, and raising the voice against the ways of God to man.

" If freedom of will did not exist, ' it may be regarded as proved, that to think otherwise would deprive us of all motives to action, and all sense of right and wrong.' Responsibility either stands or falls with freedom : so if man did not believe himself to be a free agent, he could not consider himself a responsible one. And he that does not believe himself responsible, will exercise just as much controul over his appetites, interests, and passions, as will keep him without the pale of human punishments, or not interfere with his worldly advancement. Men are so prone to evil, that they require more powerful excitements to practise virtue, than the mere reflection, that it is produc-

\* John vi. 44.      † John xv. 4, 5.

‡ Art. X.      § Rom. viii. 26.      || 2 Cor. iii. 5.

¶¶ Heb. vi. 12.      \*\* Heb. vi. 11.

\* Heb. xii. 1.      † 1 Cor. xv. 58.

‡ 2 Cor. iii. 17.      § Phil. ii. 12.

|| Pearson on the Creed, vol. i. p. 184.

¶ Copleston on Free Will, p. 54.

tive of public and private peace. This fact, the page of history, from the earliest records, and events of more recent occurrence, corroborate. And since a disbelief in the freedom of the will would render men indifferent in their moral conduct, it cannot be a doctrine that comes from God.

" To inquire either into the manner in which the mind is influenced by the Holy Spirit, or when our natural efforts receive divine assistance, would be a waste of time and words, ' the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth : so is every one that is born of the Spirit '.

" ' God gives his grace according as we can receive it.' At first its progress is slow, because we often fail in our pious resolutions by infirmity, surprize, and the other hindrances of humanity : but an humble and docile mind, desirous of being instructed in the way of God, will find truth enter into the heart when it is pure and still, ' like a sun-beam, gently and without violence.' Soon its influence teaches us to consider of Heaven, to love the pleasures of the soul, and to loathe the desires of the senses; it discovers that religion is an unfailing source of endless pleasure, and makes us earnest in our prayers, importunate for an increase of grace, and eager in bringing forth the fruits of the Spirit, until the service of God is perfect freedom, and we find delight in wearing the yoke of Christ. ' Then religion hath wings, and moves on wheels of fire,' and the incense of our prayers ascends unto the throne of mercy, and gives joy to the angels of heaven; and that faith which at first was a narrow, slow, and obstructed stream, becomes a broad and hastening flood, flowing onward in its course, and enabled by *accumulating* and *continued help*, to overcome every obstacle until it mingleth with the waters of everlasting life."

P. 27.

*pose. By Philograntus. 8vo.*  
68 pp. 2s. 6d. Murray. 1822.

A CONSIDERABLE proportion of our readers may be expected to take an interest in the proposed additions to the Examinations in the University of Cambridge, and the regret which we have long felt, at being unable to bring the subject before them in an adequate manner, is fully recompensed and done away by the opportunity that has now occurred. The letter of Philograntus contains an able summary of the whole argument, and is calculated at one and the same time to conciliate and convince. We hasten to extract the principal passages, merely premising for the benefit of our friends in the country, that the Letter is universally ascribed to the pen of Professor Monk, recently and most deservedly preferred to the Deanery of Peterborough. His object is thus stated :

" It is not my intention to enter into the details of the different plans which have been recommended for attaining the desirable objects in view. Such an investigation of minute particulars would be inviolous towards the gentlemen who have exerted themselves to promote our common object, the welfare and honour of the University : and it would, at the same time, be unavailing ; since there will, I think, be no great difficulty in obtaining acquiescence in the *details*, when once persons are brought to agree upon the *principles* of the measure to be adopted. The differences of opinion existing among us on this subject may be reduced to three heads : I speak of,

" 1. Those who wish for an additional examination of the students, to be followed by Honours, upon a scale of merit, with all its distinctions and gradations.

" 2. Those who contend for such an examination merely as a *sine qua non* ; excluding all honour and distinction of the meritorious.

" 3. Those who wish that no change whatever should be hazarded.

" The third class is, as far as I can judge, the least numerous of the three. Yet from the opposition of opinion between the other two, it has hitherto been successful, and threatens to prevent the

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*A Letter to the Right Reverend John, Lord Bishop of Bristol, respecting an additional Examination of Students in the University of Cambridge, and the different Plans proposed for that Pur-*

\* John iii. 8.

meditated improvement altogether. I am convinced that all parties are actuated by the same wish to see our academical system as prosperous and as perfect as possible, though all may not have had equal opportunities of viewing the subject in its different bearings. Several persons, with whom I have conversed, at different times, upon these questions, have experienced a considerable change of opinion, and have gradually become converts to the scheme of distributing classical honours, upon the liberal and unrestricted plan already practised in mathematics: and I am inclined to hope, that a calm deliberation on the real merits of the case, may produce the same effect in others. Avowing myself, therefore, to be a decided advocate for the first of the three plans, I shall proceed to examine the arguments which I have heard alleged by the two other parties, in favour of their own particular views." P. 5.

Those persons who disapprove of any alteration whatsoever, and (this class is justly surmised to be the smallest of the three) are reminded of the following facts. A bachelor's degree, which generally serves as a passport into the liberal professions, may be obtained at present by a very moderate extent of mathematical and moral knowledge. College examinations, however beneficial, have proved unequal to the task of supplying the deficiency in the *minimum* prescribed by the University as absolutely requisite for a degree. Cambridge-men are notoriously considered as inferior to Oxford-men in the state of preparation for Holy Orders, which they exhibit when under examination by the bishop. And at Oxford there does exist a regular enquiry into the theological attainments of every candidate for a degree.

The second class of objectors to the plan supported by *Philograntus* are ready to sanction a classical examination; provided, it does not extend beyond that *sine qua non* without which it is disgraceful to the University to confer a mark of its approbation. To which it is answered, that such a scheme would be a complete subversion of the pre-

sent Cambridge system; inasmuch as it would banish all rewards to the deserving. The exclusion of all honours, the mixing together the ablest and the most ignorant in one common mass, would bring the whole plan into immediate contempt, and produce few, if any of the advantages which a better scheme may insure.

" The plan which was last year proposed to the Senate, enacts a full and ample examination in classical subjects, to be followed by an arrangement of honours in three divisions, exactly similar to those of *Wranglers*, *Senior Optimes*, and *Junior Optimes*. By providing that no person shall have a place among the classical honours, who has not already obtained one in the mathematical tripos, it secures the University against a neglect of philosophical pursuits: and by combining an examination in the Greek Testament, in the history, antiquities, and allusions of the Scriptures, and in the evidences of our Religion, and by making a competent acquaintance with these subjects the indispensable requisite for a degree, it ensures that attention to them which ought to be encouraged by a seminary for Christian education. That the establishment of this scheme will prodigiously increase the amount of study and of intellectual acquirement, can hardly be doubted by any person acquainted with the temper of our academical youth, or, I may say, with the principles of human nature itself. By holding out the certainty of appropriate reward to every description of exertion, in an almost exact proportion to the merit displayed, we shall henceforth supply an unceasing motive to the industry of *all* our students, whatever be the diversity of their tastes and their capacities; and shall take away those excuses for the neglect of college studies, which too many are in the habit of alleging to their friends and to themselves. The importance of the matter now alluded to, though it will be recognized by your Lordship, and by those who have ever been engaged in university tuition, may not perhaps strike all readers in the same light: it will therefore not be amiss to explain more particularly the nature of a difficulty which frequently occurs, to disappoint the sanguine hopes entertained of the success of a youth in his academical career.

" Many of our students bring with them to Cambridge a very considerable stock of classical knowledge, as well as much fund-

ness for ancient literature; but they soon discover that there are among their numerous contemporaries two or three or more, possessing so decided an advantage in this department, that they cannot reasonably hope to overtake them. Fancying therefore that all avenue to classical honours is closed against them, they feel their ardour damped, and are continually found turning aside from the path of academical study to various trifling pursuits, which are too apt to mislead the taste, and enervate the mind of youth. This is particularly the case with students whose circumstances in life place them above the necessity of obtaining provision by their own exertions: with this description of young men, the authority of their tutor may prevail in procuring attention to mathematical studies during their first year; but after that period, they too frequently discard these pursuits as irksome, merely because they demand steady application; or allege some fancied aversion to such reading, as the excuse for a neglect of the university course. Knowing that they have already obtained a sufficient portion of this knowledge to ensure a degree, and having no other channel of academical distinction open to their ambition, they suffer the greater part of their remaining time to be misspent in useless occupations, or else wasted in idleness, with its usual accompaniments, extravagance and dissipation. There is another description of students upon whom the same cause operates, less disastrously indeed, but still in a manner greatly to be deprecated: I mean the industrious and aspiring scholars, who feel themselves compelled almost to desert those classical pursuits to which their genius and taste are best adapted, and to devote their time exclusively to mathematics, a study less congenial, in which their progress is painful and unsatisfactory. This case likewise may require some explanation. I suppose a young man actuated by laudable ambition, with a determination to realize as far as possible the hopes of his parents and friends, or to acquire those emoluments which are the result of academical distinction; for here it may be remarked, that in the greater part of our Colleges, the fellowships are avowedly held out as rewards to those who have reached the higher class of university honours. Finding, therefore, that there are among his contemporaries, some, whose scholarship he cannot hope with his utmost exertions to surpass, he betakes himself to the only open field, that of mathematics; while

it frequently happens that the nature of his talents tend strongly in a different direction. Here he perseveres, *invita Minerva*, in laborious efforts to ascend the higher eminences of science; and has finally the mortification to see persons with scholarship and with industry inferior to his own, invested with great honours, and preferred in their society to himself. This is neither an imaginary nor an overstated case: it is one which tutors will acknowledge as of frequent and of painful occurrence; and to which, under the present system, we are unavoidably exposed.

"I trust that these remarks will not be construed into a disapprobation of the existing practice of exacting from every student a certain quantity of philosophical knowledge; and that I shall not be suspected of a wish to countenance the childish and unworthy apology for a neglect of such pursuits, that the person "feels no taste for them," "that they are dry and uninteresting," &c. In ascending an eminence, a little perseverance is requisite before we can reach the attractive and interesting parts of the prospect; in the mean time the exercise is beneficial to the health and the animal spirits. In the acquisition of almost every science, a similar degree of labour is demanded, before the promised point of gratification can be attained: but to the mathematics this comparison may be applied most appropriately; since not only is the ascent steep and arduous, but the exertion which it demands is peculiarly invigorating to the mental faculties; and the student, long before he has reached the agreeable part of the science, feels its beneficial effects in his strengthened powers of reasoning, of attention, and of memory. In fact, they who complain most of its irksomeness, are the very persons for whom such a mental discipline is most required: their aversion to close and abstract reasoning being a defect, which it is the special business of education to counteract. The only just matter of complaint is, that while we recommend and encourage different species of study, we afford an open and liberal scale of rewards only to one: and by this means, the greater part of our students must either be distinguished as mathematicians or as nothing. That the other studies are important and essential to a system of university education, we are all agreed: and it cannot be denied that there are in the nature of young men's minds and capacities very considerable differences, which make a particular pursuit less eligi-

ble for one than for another, Were students more generally encouraged to dedicate their principal attention to those subjects in which each is most calculated, to excel, it is hardly possible to doubt that a twofold result would ensue: a much greater number of students would employ their time in the ardent pursuit of knowledge; and their respective acquirements would become more beneficial to themselves, to their professions, and to their country." P. 15.

Of the arguments that have been commonly urged against this proposal, the principal is refuted in the following terms:

"In the first place, let us admit that some persons may be induced by this additional system to read somewhat less of mathematics, while they devote the time, which would otherwise have been so employed, upon other academical studies more suited to their genius and taste. In what respect is the pursuit of science prejudiced thereby? What injury arises to the individuals themselves? What loss results to their college, or to the professions for which they are designed? I declare myself utterly unable to imagine the least; while it is morally certain, that those very persons will become better informed than they now are, in the most important of all human studies; and it is equally clear, that many other students will, by the same institution, be impelled to efforts in literature and science, who, at present, neglect both the one and the other; and the dominion of idleness and dissipation will be proportionably contracted. But to return to the main ground of alarm, that the study of mathematics will be injured—The proposed plan makes it an indispensable condition, that the student who aspires to a place in the Classical Tripos, must have previously obtained some mathematical honour; and by this provision, it is certain that this species of reading will be *promoted*; and that, too, in a way peculiarly desirable: inasmuch as many persons of talent will be under the necessity of carrying away with them from Cambridge a pretty fair knowledge of the more useful parts of mechanics, optics, hydrostatics, and astronomy, as well as the elements of the Newtonian Philosophy; too many of whom, under our present system, would probably limit their scientific acquirements to the solution of an affected quadratic, or, at most, to the extraction of a binomial surd. This

result is not, and cannot be disputed: and it may be added, that the order of Junior Optimes, which is at present rather shunned than courted, will rise in respectability, when it becomes a passport to the highest classical distinctions. Every one must perceive how important it is that *all* our honours should be deemed respectable objects of ambition.

"But if I am not greatly mistaken, the real apprehensions of those who dread injury to mathematical studies, apply only to the high Wranglers, to those who pursue their researches, with so much energy and success, into the *areana* of science, and who learn to what extent Analysis may be applied to the advancement of Philosophy. Let this fear once be removed, and the point is carried. That the proposed plan will have an effect at all prejudicial to such students, is a position which I strenuously resist. The argument, indeed, were it valid, would tend to prove that the two classical medals are injurious; since of the persons who have obtained these honours, how large a proportion may be found among our highest Wranglers. That great attainments in the classical and philosophical departments may be, and frequently are united, no one is ignorant: and I appeal to your Lordship, as well as to other persons who have excelled at the same time in both these studies, whether the perusal of the finest writers, during a part of each day, be not a relief to the mind and spirits, which prevents the fatigue resulting from uninterrupted exercise in the severer discipline of science. The young man, whose ambition and energies are wholly directed to the acquirement of academical honours, (and to no others is this part of the subject applicable,) will feel himself constantly refreshed and invigorated by this change of pursuit; the alternation of studies is as wholesome to his mind, as that of solid and of light food is to his bodily constitution.

"Further to allay the apprehensions of a defalcation in mathematical reading, I beg leave to suggest that, under the joint system, some young men will carry that branch of study much farther than at present. Many will, by taste and previous scholarship, naturally be drawn for the most part to classical pursuits; they, on the other hand, who owing to smaller advantages of school education, or from other causes, find themselves, on their arrival in the University, less able to cope in this field, will continue, as now, to seek distinction in the more exact sciences,

the only alteration will be of this kind—the mathematician, seeing formidable competitors in his own college among the aspirants to classical honours, will find greater efforts and a higher quantity of information requisite, to give him a prospect of obtaining a professorship. Thus one class of students will devote their principal attention to philosophy, and another to scholarship; while neither the mathematician is at liberty to neglect the classics, nor the scholar to neglect the mathematics: but it is upon his own favourite pursuit that each will mainly rely for success. By this means, three distinct and important advantages will be obtained: 1. A greater proportion of persons will industriously pursue academical studies; 2. this industry will take a direction more conducive to their several improvement; 3. and the society of each college will have a better choice of proficients, both in science and literature." P. 22.

Philograntus then advert's to the system already adopted in Trinity College, and the eminent success which has attended it, to the zeal and emulation generally displayed by the candidates for academical honours, and to the partiality with which they look forward to the proposed additions to their task.

" By some persons who read these remarks, a question of this kind may probably be asked—If an institution be really so desirable, and at the same time so free from all sound objection, how can it have happened, that it has never yet been enacted—that the University has continued to deprive itself and the country of such great and obvious benefit? We reply, that it *has* been long and anxiously desired; and that ever since our mathematical system assumed its present form and importance, many people have wished to see a proper balance preserved, by a similar encouragement of other essential pursuits. The difficulty of effecting great regulations in a body, constituted like ours, is too well known. Time, however, the greatest of innovators, has already produced a mighty alteration: I allude to the increased number of our students, which has been for some time past progressive, and within the last ten years, has been nearly doubled: nor are there any symptoms either in the state of the country, or in the feelings entertained towards the English Universities, of any material diminution. Had we not, therefore, a variety of other motives conspiring to recommend such an

improvement in our plan of education, yet this single consideration might be sufficient. Supposing the system to have been adequate heretofore, for the maintenance of industry and good order among the young men, yet the same becomes inadequate when the number is increased two-fold. This single fact has prevailed with many persons, who were most averse to any change, and has convinced them that the proposed classical examination is required for the purpose of upholding discipline; which, in a place where fourteen or fifteen hundred young men are collected, can never be effectually preserved, except by engaging their time and their attention in liberal and useful pursuits. The enlargement of our scheme of education is therefore as desirable, as the enlargement of our buildings for their reception. In touching upon the last point, I cannot help remarking, that although the judicious regulations enacted four years ago, for the lodging-houses in the town of Cambridge, in which about half our students reside, have materially palliated the evil, and produced as great an assimilation to the discipline of a college as the nature of the case admits, yet they can never compensate for the advantage of a society living like one family within the same walls: nor can any regulations remedy the increased expense of university education, necessarily produced by the present mode of lodging the young men. Upon this subject, however, we look forward to an improved state of things: the author for the Grace of Classical Examinations is known to have originated a plan at once spirited and judicious, for increasing the building of his own college: and there can be little doubt, but that a measure which has been long demanded by the circumstances of the University, will, after the example has been given, find imitation in some other societies: in this respect, as well as in many other particulars, the spirit of rivalry existing among our different colleges is sure to promote the general interests of the body. This step will prove more gratifying to the friends of an English system of education, than perhaps any other that could be named; and it will entitle its author to the lasting gratitude, not only of the present, but of future generations." P. 20.

Our limits forbid us to follow the learned writer through the remainder of his well-written pamphlet. We know not what effect it may produce within the precincts of the University; but we conceive

that the generality of his readers will agree with us in thinking that it is incumbent upon that body to adopt one of two measures, viz. to answer his arguments, or to adopt his proposition. We conclude our brief remarks with one more important extract.

"There are certain incidental benefits to be expected from the institution of classical and theological examinations for degrees, which, though they may not have entered into the calculation of its advantages, strike me as too important to be passed over in silence. First, the office of examiner, requiring both erudition and judgment, will procure much credit to those by whom it is ably discharged; and will thereby have the double advantage of adding a motive to some of our ablest resident fellows for the prosecution of important studies, and of introducing their merits to the more general knowledge of the world \*". In the next place, a gradual

"\* The mode of their appointment,

improvement in the education of youth throughout the kingdom must ensue, not only from the advancement of classical knowledge in the university, whence so large a proportion of the instructors are taken, but from the existence of a better criterion than we now have for estimating the merits of schoolmasters and private tutors. The fashion, so prevalent during the last few years, of committing the whole, or part of a boy's education to gentlemen who take only four or five pupils, makes this, more than ever, a point of importance. At present, a parent has not often any means of appreciating the qualifications of persons to whose care he entrusts his son. It is no trifling recommendation of a measure, that it will procure more certain provision for the meritorious scholar, and will at the same time improve the general state of education." P. 38.

which is proposed to be vested in certain officers holding responsible situations in the University, is guarded against the opposite dangers arising from individual nomination, and rotatory succession."

## MONTHLY REGISTER.

### *Progress of Religion at Bombay.*

We had the pleasure, in our last Number, to insert an account of the ceremony of laying the stone of an English Church at Poona, an event which must at all times be interesting, but particularly so in the present circumstances of the country; and still more at the largest city on the Bombay side of Hindostan, and within these few years the capital of the Mahratta empire.

Since the year 1814, the Bombay government have undertaken the erection of three English churches, at the expense of the East India Company. The foundation stone of a church at Surat was laid last year, Poona in June last, and the third at Kaira, near Ahmedabad, in Guzerat, has been laid before this date. These must all very materially tend to exhibit and to raise our religion in the eyes of the natives; whilst

they will, at the same time, keep alive in our own members the principles of our faith.

It is therefore to these and similar undertakings that we may look as effectually promoting Christian knowledge in India. In this Archdeaconry, since the establishment of the episcopal authority, the number of chaplains have been increased, and institutions have been formed for the advancement of education and religion. The Bombay Education Society was formed in 1815, on the principles of the National Society, from which a master and matron were obtained; it is chiefly supported by voluntary contributions, and its annual income is about 3000*l.* a year. In the two central schools there are nearly 100 boys boarders, and about as many day scholars; in the girls' school about 60 boarders. The Society is supported by all the principal persons,

many of whom take an active part in its management; and the manner in which the ladies attend to the girls' school is most praiseworthy. The schools are annually examined, and the last examination, in March, was attended by the Bishop of Calcutta and Mrs. Middleton, the Hon. Sir Charles and Lady Colville, and every person of consideration in the settlement.

The district committee of the Society for Promoting Christian Knowledge was established in 1816, and is also well supported; its annual income from subscribers is about 350*l.* and its issues of books in the last year were 250 Bibles, 651 Testaments and Psalters, 509 Common Prayer-books, and 7,049 other books and tracts, exclusive of

the Family Bible, Arabic Bible, and tracts in the native languages. The Committee is engaged, with the sanction and assistance of the Society, in translating and printing tracts in the Guzerattee and Mahratta languages: and it has recently passed some resolutions for the institution of lending libraries, under the chaplains.

These are all promising circumstances for the advancement of Christianity. The Church at the Presidency has also been new pewed within these few years, for the better accommodation of the congregation, which are now, in general, very respectable; and by the alteration of the evening service from four to eight o'clock, a greater number is now seen at that time than before.

#### *Society for Promoting Christian Knowledge.*

*Extract from the Seventh Annual Report of the Alford and Spilsby District Committee. Francis Mead, D.D. in the Chair.*

THE Committee, after returning their sin-

Bibles.	Testaments, Psalters, &c.	Prayer Books.	Other bound Books.	Tracts, Half- Bound, &c.	Total.
94	124	195	237	1755	2405
Issued in the six pre- } 576	925	1339	1425	15357	19622
ceding Years - - -	—	—	—	—	—
Total from the com- } 670	1049	1534	1662	17112	22027
mencement of the } Institution in 1815,	—	—	—	—	—
to Dec. 31, 1821.	—	—	—	—	—

#### *Opening of the New National School, in the City of Bangor.*

Tuesday, (New Year's Day,) was determined upon for the opening of this school. The children, in number exceeding 400, assembled in the school-room, from whence, after prayer, and some preliminary arrangement, they walked in order to the Cathedral, preceded by a band of music, with elegant flags, bearing appropriate devices.

After Divine Service, the procession, on returning to the School, assumed a more imposing appearance, as had been previously arranged, in the following order—Boys, Girls, Band, Tradesmen, Gentlemen, Ladies, Church-wardens, and Clergy, the two Vergers in their gowns, closing the whole.

The Lord Bishop (surrounded by his family,) who had been previously admitted into the school-room, received the proces-

sion in the most condescending manner. After the whole were seated, the Rev. J. H. Cotton, to whose unwearied zeal, unshaken perseverance, and unremitting attention, the public is indebted for the formation and completion of the school, addressed the meeting, and gave the following account of the building.

"The ground on which the school stands is procured from the Dean of Bangor, upon a lease of 60 years, having a clause by which the committee are empowered to purchase the premises within the first 20 years, for the sum of 130*l.* the ground is 7*l.* per annum. The building, by the original contract was to have amounted only to 500*l.*; but it was found necessary in the progress of the work, to make some alterations; these, together with the several additions I have just named to you, will make the whole cost amount, to 600*l.* as near as can be calculated. To meet this expence,

the following sums have been collected. Donations from Land-owners and inhabitants  $254l. 17s.$ —savings out of our current income  $66l.$ —interest upon this sum in the Savings' Bank  $10l. 0s. 11d.$ —grant from the National Society in London  $90l.$ —a loan from the Bishop of  $150l.$  without interest, (in addition to his benefaction of  $100l.$ ) making a total of  $600l. 17s. 11d.$ "

The children, in number exceeding 400, were, at his Lordship's expence, regaled with a plentiful supply of roast beef and plum-pudding, with a can of beer to each. The company, both Ladies and Gentlemen, all vying to wait upon and anticipate their wants.

At the close of the Meeting a collection was made, amounting to  $11l. 5s. 6d.$  as this was proceeding, a message was sent from the Society of Calvinistic Methodists, declaring it to be their intention to form a collection for the National School, in consequence of the advantage derived to them by the new road, which, as it leads to the School, passes by their Chapel-door. A very liberal collection was accordingly made in the evening by Mr. David Roberts, and Mr. Robert Hughes, amounting to  $5l.$  which was given by them into the hands of the Committee of the National School.

#### HIBERNIAN BIBLE SOCIETY.

We have received information, on which we can rely, that the Committee of the Hibernian Bible Society have renewed their Correspondence with the Archbishop of Armagh, and after their orators have been for months abusing him, and their pamphleteers and newspaper writers endeavouring to vilify him in the public eye, they have addressed a letter to him, requesting him to state his objections to their proceedings, promising him the fullest consideration of all he shall complain of, and all possible satisfaction in every point, and winding up the whole with the expression of a hope, that he will again become a member and patron of the Society.

His Grace has replied to this application in the manner that might be expected from him. In the first place stating, as his reasons for having withdrawn from the Society, that their proceedings were *not confined to their professed object*, the circulation of the Scriptures without note or comment; and were of such a nature as to invade the rights and weaken the influence of the Established Church, and in the next place, putting it to themselves to determine whether if he be such a character as their orators at Belfast and other places have described him, a *revealer of secrets*—a be-

trayer of solemn trusts—an apostate—an enemy to the circulation of the Bible, &c. &c. His becoming again a member of their Society, would not be a *discredit* rather than an honour or advantage to them. We do not give this either as the whole of his Grace's Letter, or as a *literal* transcript of any part of it; but we know that the substance is preserved, and that the Letter concludes with desiring that it may be considered as his Grace's final answer. This intelligence appeared to us too important not to be communicated even in this unofficial and imperfect state; but we trust the Hibernian Bible Society will publish the correspondence, and the whole proceedings will then be as they ought to be, before the world.

#### LAW PROCEEDINGS.

##### *Marriages of Persons not baptized.*

[An incorrect statement of the following case having appeared in a Monthly Publication, we have been requested to insert an amended report.]

BANNS of Marriage between Joseph Hudson and Mary Williamson, were published in the Parish Church of Kinbolton, on three several Sundays. The Vicar being called upon to solemnize the marriage, refused the request, upon its having been stated to him that one of the parties, viz. *Joseph Hudson had never received the Rite of Baptism from any person whatsoever.*

The Vicar was not in residence during the publication of the banns, and assigns the following reasons for refusing to solemnize the marriage, viz.

1st.—In all former Common Prayer-Books, the Rubrick required the new married couple to receive the Sacrament on the day of marriage; Baptism must, therefore, have been previously administered. To accommodate certain Presbyterians, the word "convenient," as relating to the receiving the Communion, was substituted for "necessary," and, consequently, Baptism is still implied.

2dly.—The act of 26 Geo. II. requires the parties to deliver in writing a notice of their "true Christian and surnames," to the Minister of the Parish seven days at least prior to the publication of the banns. If the term "Christian name," signifies that by which we are received into the Church of Christ, Baptism is here implied.

3rdly.—The Rubrick in the Burial of the Dead, directs "That the office ensuing is not to be used for any that die unbaptised," and, therefore, in the absence of a direct statute, analogy would lead one to infer the same with respect to marriage.

4thly—That if marriage, according to the Established Church, be a religious, as well as a legal institution, “to promise in the name of the Father, and of the Son, and of the Holy Ghost,” without having been previously admitted into that faith, is certainly anomalous, and at the least irregular.

Lastly—if a person born of parents belonging to the Establishment had not been baptised, and were to offer himself for marriage, it may be presumed the minister would be justified in refusing to solemnize the marriage; and, consequently, unless unbaptized dissenters are protected by statute, the Church would consider them in the same light, since, spiritually, she is ignorant of dissent\*.

Upon this case, Dr. Jenner was requested to give his opinion, whether marriage may be solemnized, and whether the ministers may be compelled to marry, without the rite of Baptism being previously administered, and, if not, whether it will be necessary to republish the banns after baptism.

He answered in the following terms:—

Whatever may have been required by the antient Rubricks, it is now perfectly clear, that it is not *incumbent* upon the new married couple to receive the Sacrament, though it is recommended as convenient to be done; and, therefore, the reasoning which was applicable to the law, as it then stood, is not to be applied to it in its existing state. The Marriage Act, it is true, requires that the “true Christian and Surnames” should be used in the publication of banns; and perhaps strictly speaking, there is no true Christian name, but that, which is received in Baptism. It has, however, been held, that for the purposes of that act, a Christian, as well as a surname, may be acquired by repute, and that a person, whose name was *Abraham Langley*, was well married by, and after the publication of banns in, the name of *George Smith*, (*vide* the “King against the inhabitants of Billingshurst,” 3rd Maule and Selwyn, p. 250.) I am, therefore, clearly of opinion, that the marriage in question not only may, but ought to be solemnized, and that the minister refusing to perform the ceremony, may be compelled to do so; and I, therefore, recommend that no further opposition be made by him.

HERBERT JENNER.

Doctors' Commons,  
5th Dec. 1820.

\* See the Introductory Canons of the Church of England.

### Death of Dr. E. D. Clarke.

Early on Saturday, March 9, died, at Sir W. Rush's house, in Pall Mall, after a severe and painful illness, the Rev. E. D. Clarke, LL.D. Professor of Mineralogy, and Librarian of this university, formerly Fellow of Jesus College, and Rector of Harlton, in this county, and of Great Yeldham, in Essex.—It is with sentiments of the deepest regret, that we announce the above intelligence; and we trust to the indulgence of our readers, if we trespass beyond our usual limits on such an occasion, and insert a few tributary words to the memory of this highly lamented and most distinguished individual. We should fail indeed in our respect for the general sympathy, which the loss of Dr. Clarke has excited, were we to content ourselves with the bare notice of his death. In the following paragraph it is not intended to draw the character of the late Professor, and to delineate his varied excellencies—they will hereafter be traced by the biographer; but the hasty sketch, which has been conveyed to us by one of his numerous friends, will, we trust, prove not unacceptable. Perhaps no person ever possessed in a more eminent degree than Dr. Clarke, the delightful faculty of winning the hearts and riveting the affections of those into whose society he entered. From the first moment, his conversation excited an interest that never abated. Those who knew him once, felt that they must love him always. The kindness of his manner, the anxiety he expressed for the welfare of others, his eagerness to make them feel happy and pleased with themselves, when united to the charms of his language, were irresistible. Such was Dr. Clarke in private life; within the circle of his more immediate friends; in the midst of his family, there he might be seen, as the indulgent parent, the affectionate husband, the warm, zealous, and sincere friend. Of his public life the present moment will only admit of an outline. Soon after taking his degree, Dr. Clarke accompanied the present Lord Berwick abroad, and remained for some time in Italy. The classic scenes he there met with, and his own inquisitive genius, stimulated him to enter into a wider field of research; and shortly after his return to England, he embarked on those travels which have rendered his name so celebrated throughout Europe; indeed we may add in every quarter of the civilized world. To enter into any description of them is needless—they are before the public. They have been, and will continue to be,

the delight and the solace of those who have been unable to visit other countries ; and they have excited the dormant spirit of curiosity in many a resident of this university, who has followed eagerly the steps of Dr. Clarke, and has invariably borne testimony to the accuracy and the fidelity of his narrative. Dr. Clarke has somewhere mentioned all the excellencies which must unite to form a perfect traveller—he must have the pencil of Norden, the pen of Volney, the learning of Pococke, the perseverance of Bruce, the enthusiasm of Savary. Of all these Dr. Clarke united in his own person by far the greater share. No difficulties in his progress were ever allowed to be insuperable; and upon all occasions he imparted to others a portion of his own enthusiasm. It was upon the return from this extensive tour, during which he had visited nearly the whole of Europe, and parts of Asia and Africa, that Dr. Clarke presented to the University those memorials of his travels, which now decorate the vestibule of the Library ; and as some return for the splendor which his name had reflected upon the University, he was complimented in full Senate with the degree of LL.D. From that moment the residence of the traveller was confined to Cambridge, and he shortly after commenced those public lectures in mineralogy, which, if possible, have made his name more known and honoured, both in this and in foreign countries, than even his long and interesting travels.—Natural History was his earliest and most favourite study ; and that peculiar branch of it, which refers to the mineral kingdom, soon engrossed the whole of his attention. In the delivery of his celebrated lectures, Clarke was without a rival—his eloquence was inferior to none ; (in native eloquence, perhaps, few have ever equalled him in this country;) his knowledge of his subject was extensive ; his elucidation clear and simple ; and in the illustrations, which were practically afforded by the various and beautiful specimens of his minerals, he was peculiarly happy.—Most of those specimens he had himself collected, and they

seldom failed to give rise to the most pleasing associations by their individual locality. We may justly apply to him in the delivery of his lectures, what is engraven on the monument of Goldsmith, “ *Nihil, quod tetigit, non ornavit.* ” Of the higher qualities of his mind, of his force and energy as a Christian preacher, of the sublimity and excellence of his discourses, we might tell in any other place than Cambridge ; but here all mention of them is unnecessary, his crowded congregations are testimony sufficient. Of the estimation in which Dr. Clarke was held by foreigners, we may in the same manner refer our readers to the various Honorary Societies, in which his name stands enrolled ; we may safely say, that to no one person has the University of Cambridge been more indebted for celebrity abroad during the last twenty years, than to her late Librarian, Dr. Clarke. He has fallen a victim indeed to his generous ardour in the pursuit of science—he looked only to the fame of the University ; and in his honest endeavours to exalt her reputation, he unhappily neglected his own invaluable health.—He has thus left to his afflicted family, and to his surviving friends, the most painful and bitter regrets ; whilst to the University itself, he has bequeathed a debt of gratitude, which we doubt not will hereafter be amply and liberally discharged.

The remains of the much-lamented Dr. Clarke were interred this morning at 12 o'clock, in the chapel of Jesus College.—The funeral was attended by his relatives, some of the Heads of Houses, the greater part of the Professors, and most of his friends resident in the University ; all the Members of Jesus college (the college to which he belonged) likewise followed. The service was read in the most impressive manner by the Rev. Dr. French, Master of Jesus college, and Vice-Chancellor of the University ; and the effect it produced was such as might have been expected on so melancholy an occasion. Dr. Clarke was in the 54th year of his age ; he proceeded to the degree of B.A. 1790, M.A. 1794.—*Cambridge Chronicle.*

## ECCLESIASTICAL PREFERMENTS.

**Adams, T. C. M.A.** domestic chaplain to the Earl of Aylesford, to the living of Felcshill, near Coventry ; patron, the

**LORD CHANCELLOR.**

**Bagot, Hon. Richard, M.A.** to a prebendal stall in Windsor chapel.

**Burret, J. T. D.D.** of St. Peter's college, Cambridge, to the rectory of Rothing Beauchamp, Essex.

**Barton, R. S.** to the vicarage of Alconborough cum Weston, Hunts.

**Benson, Henry Bristowe, M.A.** of Christ

college, Cambridge, to the vicarage of Heckington, Lincolnshire, on his own petition.

**Bethell, G. M.A.** to the vicarage of Burnham, Bucks; patrons, the PROVOST AND FELLOWS OF ETON COLLEGE.

**Briggs, J.** to a fellowship at Eton college. **Coldwell, W. E. M.A.** of Catharine hall, Cambridge, is appointed domestic chaplain to the Earl of Roden.

**Collier, Charles**, vicar of Hambledon and Branston, Rutlandshire, late curate of Thorington, to the vicarage of Raby, Lincolnshire; patron, W. E. TOMLINE, Esq.

**Deacon, James**, to the curacy of St. Etheldred, Norwich; patrons, the CORPORATION OF THAT CITY.

**Greaves, Richard**, to the vicarage of Deddington, Oxfordshire; patrons, the DEAN AND CANONS OF WINDSOR.

**Hales, Robert, M.A.** to the rectory of Hillington, Norfolk; patron, W. J. H. B. FOLKES, of Hillington hall.

**Hibgame, E. M.A.** fellow of Jesus college, Cambridge, to the vicarage of Whittleford, Cambridgeshire; patrons, the MASTER AND FELLOWS OF THAT SOCIETY.

**Irving, M. B.D.** to the vicarage of Sturminster Marshall, Dorset; patrons, the PROVOST AND FELLOWS OF ETON COLLEGE.

**Jeans, J. L. M.A.** of Pembroke college, to be one of the domestic chaplains to the Earl of Stradbroke.

**Jones, John**, curate of Waterbeach, to the living of Cardley, Worcestershire; patron, the BISHOP OF WORCESTER.

**Plimley, Henry**, vicar of Shoreditch and of Cuchfield, to be chancellor of the diocese of Chichester.

**Plumptre, J. F.** to a fellowship at Eton college.

**Polehampton, E. M.A.** fellow of King's college, Cambridge, to the rectory of Greenford Magna, Middlesex; patrons, the PROVOST AND FELLOWS OF THAT SOCIETY.

**Randolph, J. H.** to the rectory of Fobbing, in Essex.

**Sharpe, J.** vicar of Doncaster, to be chaplain to the Earl of Clanwilliam.

**Summer, Charles Richard, M.A.** to a prebendal stall in Worcester cathedral.

**Thomas, rev. Mr.** to the vicarage of Great Bursted, Essex; patron, Lord PETRE.

**Willings, T.** to hold with the rectory of Church Lench, Worcestershire, the vicarage of Bromfield, Salop.

**Wilson, W. M.A.** fellow of Jesus college, Cambridge, to the vicarage of Elmstead, Essex; patrons, the MASTER AND FELLOWS OF THAT SOCIETY.

**Worgan, Joseph**, to the vicarage of Pebworth.

**Yeadon, W. B.D.** to the rectory of Wad-

dington, Lincolnshire; patrons, the RECTOR AND FELLOWS OF LINCOLN COLLEGE, OXFORD.

### UNIVERSITY OF OXFORD.

Degrees conferred February 28.

MASTERS OF ARTS.—Henry Harvey, Christ Church, grand compounder; Theophilus Williamson, Exeter college; James Norris, scholar of Corpus Christi college; Robert Meadows White, demy of Magdalen college; Charles Hewett, Brase-nose college; Charles Cowper Cholmondeley, Brase-nose college; Richard Ramsay Ward, Brase-nose college; Henry Hall, University college; Thomas Henry Elwin, Worcester college.

BACHELORS OF ARTS.—William Swete, esq. Oriel college, grand compounder; George Dowdney, Queen's college; Richard Child Willis, University college.

March 12.

BACHELORS OF DIVINITY.—Godfrey Faussett, some time fellow of Magdalen college; William Firth, fellow of Corpus Christi college.

MASTERS OF ARTS.—Reginald Chandos Pole, esq. St. Mary hall, grand compounder; Samuel Grover, fellow of Exeter college; Edward Barton Lye, Exeter college; John Garnett Atkinson, Brase-nose college.

BACHELOR OF ARTS.—William Henry James, Pembroke college.

March 21.—At a Convocation held this day, John Bond, esq. gentleman commoner of Worcester college, was admitted to the honorary degree of Master of Arts, presented by the rev. William Law Pope, M.A. fellow of the said college.

The same day in Congregation, the following degrees were conferred:—

BACHELOR IN CIVIL LAW.—Charles Bellamy, fellow of St. John's college, and Vinerian scholar of Common Law.

MASTERS OF ARTS.—Henry Gordon, Exeter college; Richard John Meade, Balliol college; Thomas Higgins, Brase-nose college; George Walker, St. John's college; William Tovey Hopkins, Pembroke college.

BACHELORS OF ARTS.—Robert Oakman, St. Alban hall; Henry Withy, postmaster of Merton college; Frederick Edward Pegus, law exhibitor of St. John's college; Charles Watkin Wynne Eton, Jesus college.

March 7.—Charles Awdry, esq. was admitted fellow of New college.

March 20.—At a Convocation this day, John Frederick Winterbottom, B.A. fellow of Magdalen college, was unanimously elected Vinerian Scholar of Common Law, in the room of Mr. Burton, elected to the vacant Fellowship.

March 21.—At a Convocation this day, the rev. Wm. Russell, B.D. fellow of Magdalen college, and the rev. Joha

**Anthony Cramer, M.A. student of Christ Church, were approved as Public Examiners.**

**UNIVERSITY OF CAMBRIDGE.**

*Degrees conferred Feb. 27.*

**DOCTOR IN DIVINITY.**—Rev. Thos. Harwood, *Emmanuel college.*

**HONORARY MASTER OF ARTS**—Lord Grey, of *Trinity college*, son of the Earl of Stamford and Warrington; the Hon. Thos. Cavendish, of *Magdalene college*, son of Lord Waterperry.

**BACHELORS OF ARTS.**—Rev. G. Wightman and C. Melhuish, of *St. John's college*; John Thomas Hinds, of *Trinity college*; W. Birch, *Catharine hall*; John Reeve, *Emmanuel college*; Matthew Robinson, *Caius college*.

*March 23.*

**MASTER OF ARTS.**—Rev. Bartholomew Goe, *Catharine hall.*

**BACHELORS IN CIVIL LAW.**—John C. Prattent, *Pembroke hall*; rev. Henry Morgan, *St. John's college*.

*March 22.*

**MASTER OF ARTS.**—Gibbs Crawford Antrobus, esq. *St. John's college*.

*Feb. 22.*—Hamnett Holditch, esq. *B.A.* and Wm. Langton Arnold, esq. *B.A.* of *Caius college*, were elected Fellows of that Society.

The subject of the Porson Prize for this year is the passage in Julius Caesar, *Act IV. Scene 3*, beginning with—“*Come, Antony, and young Octavius,*” and ending with—“*and leave you so.*” The metre—*Tragicum trimetrum acatlecticum.*

The subjects for the Members' Prizes are:—Senior Bachelors—*Populis diversis eadem instituta parum convenientia.* Middle Bachelors—*Astronomia laus et utilitas.*

*March 6.*—At a congregation this day, the very rev. James Henry Monk, fellow of *Trinity college*, *Regius Professor of Greek*, and *Dean of Peterborough*, was created *Doctor in Divinity* by royal mandate.

**TYRWITI'S HEBREW SCHOLARSHIP.**—The examination for a scholarship on this foundation will commence on Wednesday, the 8th of May.—Candidates to deliver their certificates of qualification before Midlent Sunday.

The Chancellor's two Gold Medals for the best classical scholars among the commencing Bachelors of Arts, are adjudged this year to Mr. Geo. Long and Mr. Henry Malden, both of *Trinity college*, and both University Scholars upon Lord Craven's foundation.

*March 13.*—At a Congregation this day, a Grace passed the Senate to confirm certain proposals for the institution of a previous examination of candidates for the degrees of Bachelor of Arts, Bachelor in Civil Law, or Bachelor in

**Physic.** The following are the principal regulations:—

That there shall be, every year, a public examination in the Senate-house, in the last week of the Lent Term, to continue for three days.—That the subjects of examination shall be one of the four Gospels of the Acts of the Apostles in the original Greek, and one of the Latin Classics.—That every person, when examined, shall be required to construe some portion of each of the subjects to be appointed—to explain the grammatical construction of particular passages—and to answer printed questions relating to the Evidences of Christianity, and to the Geography, Chronology, and History of the other subjects of examination.—That the first of these annual examinations shall take place in the Lent term of 1824.—That all those undergraduates who shall commence their residence in the University during the year 1822, shall be required to attend such examination.—That those who shall come to reside in 1823, shall attend the examination of 1825, and so on.—That in case any one shall be prevented by illness from attending the regular examination of his year, he shall be required to attend on the next following examination, and so on.—That two classes (each of them arranged alphabetically) shall be formed out of those examined—the first consisting of those who have passed their examination with credit—and the second of those to whom the Examiners have only not refused their certificate of approval.—

That those who shall not be approved by the Examiners, shall be required to attend the examination of the following year, and so on; and that no degree of *B.A. M.B.* or *LL.B.* shall be granted, unless a certificate be presented to the Caput, shewing that the candidate for such degree has passed, to the satisfaction of the Examiners, some one of these examinations.—That public notice of the subjects of examination in 1824 shall be issued in the first week of the Lent term of 1823—of the subjects in 1825, in the first week in the Lent term of 1824, and so on.

At the same Congregation a Grace passed the Senate to adopt the plans proposed by Mr. Mead for the erection of an astronomical observatory in this University.

The candidates for the office of Librarian of the University are:—

Henry Gunning, of *Christ college*; rev. John Lodge, fellow of *Magdalene college*; rev. J. C. Franks, chaplain of *Trinity college*; Geo. Burges, esq. of *Trinity college*.

J. S. Henslow, esq. of *St. John's college*, is candidate for the Professorship of Mineralogy.

## ORDINATIONS.

The Lord Bishop of Norwich held a general Ordination, in the Cathedral Church of that city, on Sunday, March 3, when the following persons were admitted into holy orders:—

**DEACONS.**—Robert Andrews, *B.A. Emmanuel college, Cambridge*; William Hamilton Burroughs, *B.A. Magdalen hall, Oxford*; Edward Cobbold, *B.A. St. Alban's hall, Oxford*; Thomas Henry Copeman, *B.A. St. John's college, Cambridge*; Henry Creed, *B.A. Corpus Christi college, Cambridge*; Ralph Errington, *late of Christ college, Cambridge*; John David Glenie, *B.A. Trinity college, Cambridge*; Ambrose Goode; Thomas Gregory, *St. John's college, Cambridge*; Edmund Holmes, *B.A. Bene't college, Cambridge*; Hunting Jollye, *B.A. Jesus college, Cambridge*; William Kay, *B.A. Magdalen college, Oxford*; C. Neale, *M.A. late fellow of St. John's college, Cambridge*; Robert Partridge, *B.A. St. John's college, Cambridge*; Michael Nowell Peters, *B.A. St. Peter's college, Cambridge*; George Pitt, *B.A. Trinity college, Cambridge*; William Stratton, *B.A. St. Edmund's hall, Oxford*; Henry Studd, *B.A. Caius college, Cambridge*; T. S. Turnbull, *felow of Caius college, Cambridge*; John Jervis William Turner, *B.A. St. Peter's college, Cambridge*; James Devaynes Wintle, *B.A. St. John's college, Cambridge*. *Lett. dim. from Bishop of Bristol.*

**PRIESTS.**—Ralph Barker, *B.A. St. Peter's college, Cambridge*; Arthur Browne, *B.A. fellow of St. John's college, Cambridge*; Edward Drury Butts, *B.A. Queen's college, Cambridge*; Charles Carver, *B.A. Caius college, Cambridge*; Thomas Dixon, *B.A. St. John's college, Cambridge*; John Robert Matthev Edgar, *B.A. Trinity college, Oxford*; Thomas Farr, *B.A. Trinity college, Cambridge*; Henry Lowe; Thomas Welby Northmore, *M.A. Emmanuel college, Cambridge*; Jermyn Pratt, *B.A. Trinity college, Cambridge*; Thomas Raven, *B.A. Bene't college, Cambridge*; John Shilibeer, *Jesus college, Cambridge*; Ambrose Steward, *B.A. St. John's college, Cambridge*; Christopher Thurgar; George Wightman, *B.A. St. John's college, Cambridge*; John Page Wood, *LL.B. Trinity college, Cambridge*.

The following gentlemen of the University of Cambridge were ordained by the Bishop of Gloucester, on the 24th ult.:—

**DEACONS.**—W. Pashley, *St. John's college*; D. Jones, *B.A. Catherine hall*.

**PRIEST.**—W. Payne, *B.A. St. John's college*.

## MISCELLANEOUS INTELLIGENCE.

## BERKSHIRE.

Died.—At his house in the Cloisters, Windsor Castle, aged 78, the rev. George Heath, *D.D. a canon of Windsor, fellow*

*of Eton college, and vicar of Stourminster Marshall, Dorset.*

Died.—At the vicarage, Sunning, aged 60, the rev. John Roberts, *D.D. one of the fellows of Eton college, and vicar of Sunning and Burnham.*

## CHESHIRE.

Married.—The rev. C. T. C. Luxmore, to Frances, daughter of the late T. Brooke, esq. of *Church Minshull*.

## DERBYSHIRE.

Died.—The rev. John James Dewe, *vicar of Alstonefield, and minister of Parwich and Allsopp in the Dale.*

## DEVONSHIRE.

Married.—The rev. Edwin Eastcott, of *Exeter*, to Miss Bayntun, of *Bath*.

Died.—The rev. T. W. Shore, *vicar of Otterton.*

## HANTS.

Married.—At Bramshot, the rev. Frederick Ford, *M.A. eldest son of the late Henry Ford, LL.D. principal of Magdalen hall, to Mary Ann, only child of John Neale, esq. of Hewshot.*

## HUNTS.

Died.—At the rectory house, *Hamer-ton*, the rev. R. Pyne, *many years rector of that parish.*

## KENT.

Died.—The rev. Mr. Hulme, *curate of Allhallows, Hoo*, in the 25th year of his age.

## LANCASHIRE.

Died.—Aged 88, the rev. William Naylor, 67 years master of the Grammar School at *Ormskirk*.

## LINCOLNSHIRE.

Died.—In the 80th year of his age, the rev. Henry Taylor, *LL.B. rector of Spridlington.*

## MIDDLESEX.

Married.—At *St. George's, Bloomsbury*, by the rev. T. G. Tyndale, *rector of Holton, Oxfordshire*, the rev. Thomas Hyde Ripley, *vicar of Wootton Bassett, Wilts*, to Caroline Augusta, daughter of G. B. Tyndale, esq. of *Lincoln's-Inn-fields*.

Married.—The rev. Edward Polehampton, *rector of Greenford Magna*, to Elizabeth, youngest daughter of the rev. Thomas Stedman, *vicar of St. Chad's, Shrewsbury*.

Married.—The rev. Charles B. Taylor, *B.A. of Trinity college, Cambridge*, to Adine, daughter of A. D. Lewis Agassiz, esq. of *Finsbury-square*.

Died.—At Merchant Taylors' School, in the 75th year of his age, the rev. Thomas Cherry, *B.D. vicar of Sellinge, Kent.*

## NORFOLK.

Died.—The rev. William Atkinson, *rector of Hillington, near Lynn.*

## NORTHAMPTONSHIRE.

Married.—The rev. J. Lamb, *M.A. master of Benet college, Cambridge*, to Anne, third daughter of the rev. B. Hutchinson.

## NORTHUMBERLAND.

Married.—At Alnwick, the rev. E. J. Howman, of *Hockering, Norfolk*, to Margaret, third daughter of the late N. Davison, esq. formerly his Majesty's Consul General at *Nice* and *Algiers*.

## NORWICH.

Died.—At his son's, *Pottergate-street*, in the 85th year of his age, the rev. David Kinghorn.

## SHROPSHIRE.

Married.—The rev. J. D. Lewis, to Mrs. Whatley, daughter of the late Robert Oakley, esq. of *Snakescroft*, near *Bishop's Castle*.

Died.—The rev. Benjamin Edwardes, *rector of Frodesley*.

## SOMERSET.

Died.—At the vicarage of *Otherry*, in the 76th year of his age, the rev. E. Rouse, upwards of forty years vicar of *Otherry* and *Middlezoy*.

## SURREY.

Died.—At *Albury*, aged 66, the rev. W. Polhill, *M.A.* many years the respectable rector of that parish.

## MONTHLY LIST OF PUBLICATIONS.

The Works of the Right Hon. Edmund Burke; containing Speeches in Westminster Hall, on the Impeachment of Warren Hastings, Esq. together with the Report from the Committee to inspect the Lords' Journals, and an Appendix. To which is prefixed, an Introduction, addressed to Lord Viscount Milton. By the Bishop of Rochester. Vols. 13 and 14. 8vo. 1l. 1s.

A Sermon preached at the Consecration of the King's Chapel, annexed to his Majesty's Pavilion at Brighton, January 1, 1822. By the Rev. Hugh Pearson, D.D. of St. John's College, Oxford, Chaplain to his Majesty and the Household at Brighton. Published by his Majesty's Command. 1s. 6d.

The Oxford University Calendar, for the Year 1822. 5s. 6d.

Vindiciae Analogiae; a Letter to the Rev. Edward Copleston, D.D. Provost of Oriel College, Oxford, &c. on his "Inquiry into the Doctrines of Necessity and Predestination." By the Rev. E. W. Grinfield, A. M. Minister of Laura Chapel, Bath. 2s. 6d.

A Defence of some Passages in Dr. Copleston's Inquiry into the Doctrines of Necessity and Predestination. By the Rev. W. Dalby, Fellow and Tutor of Exeter College, Oxford. 2s. 6d.

A newly invented Table for exhibiting to the View, and impressing clearly on the Memory, the Genealogy of our Lord and Saviour Jesus Christ, as given by St. Matthew and by St. Luke; also the Difference of their Accounts explained; with

## WARWICKSHIRE.

Married.—At *Leamington*, the rev. Edward Woodyatt, *M.A.* to Louisa Georgiana Maria, youngest daughter of the late Sir Nigel Bowyer Gresley, bart. of *Drakelow*.

Married.—On the 26th ult. at *Knowle*, by the rev. Rd. Moore Boulbee, the rev. Wm. Thomas Bree, only son of the rev. W. Bree, of *Allesley*, to Hannah Maria, youngest daughter of Joseph Boulbee, esq. of *Springfield House*.

Died.—At the rectory house, *Sutton Coldfield*, in the 86th year of his age, the rev. John Rilaund, *M.A.* 32 years rector of that place, and father of the Society for promoting Christian Knowledge.

## YORKSHIRE.

Died.—Aged 72, the rev. John Metcalfe, vicar of *Fish Lake*, and 45 years resident curate of *Kirby-Overblow*.

Died.—At *Burton Hall*, the rev. Christopher Wyvill.

Notes on the most illustrious Persons from whom our Lord descended; and the Objections to the 11th and 42th verses of St. Matthew, chap. i. answered from all the best Commentators. By Robert Berkley Greene, of St. John's College, Cambridge. 8vo. 2s. 6d.

Reasons for withdrawing from the Hibernian Bible Society, founded on the public Documents of that Institution. By James Edward Jackson, *M.A.* Perpetual Curate of Grange, near Armagh. 4s.

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Rivington's Annual Register; or, a View of the History, Politics, and Literature for the Year 1820. 8vo. 1l.

Hints towards the right Improvement of the present Crisis. By Joseph Jones, *M.A.* 8vo. 5s.

A Letter from an Irish Beneficed Clergyman concerning Tithes. 8vo. 1s. 6d.

A Letter to Daniel K. Sandford, Esq. Professor of Greek in the University of Glasgow, in Answer to Strictures of the Edinburgh Review on the Open College of Oxford. By a Member of a Close College. 2s. 6d.

The Cambridge University Calendar for 1822. 6s.

## LITERARY INTELLIGENCE.

## WORKS IN THE PRESS.

The Society for Promoting Christian Knowledge in the Diocese of St. David's, have awarded a Premium of 50*l.* to Mr. H. V. Tebbs, Proctor, of Doctors' Commons, for the best Essay on the Scripture Doctrine of Adultery and Divorce, and on the criminal Character and Punishment of Adultery by the ancient Laws of England and other Countries, which he will shortly publish.

A Second Edition of the Rev. T. Young's Three Sermons on St. Paul's Doctrine of Justification by Faith, Original Sin, and Predestination; with Notes.

A Vindication of the Authenticity of the Narratives contained in the First Two Chapters of the Gospels of St. Matthew

and St. Luke, being an Investigation of Objections urged by the Unitarian Editors of the improved Version of the New Testament; with Appendices, containing Strictures on the latter Editions of that Work, and Animadversions on Dr. Lant Carpenter's recent Publication, entitled an Examination of Bishop Magee's Charges against Unitarians and Unitarianism. By a Layman.

The Second Edition of the Clerical Guide, or Ecclesiastical Directory, will appear in a few days.

A Defence of the Doctrine and Worship of the Church of England; in a Series of Letters, addressed to the Rev. John Lingard. By the Rev. N. J. Holingsworth, M.A. An enlarged Edition.

## POLITICAL

## RETROSPECT.

THE financial measures for the present season may now be considered as fixed; and if the relief afforded to the landed interest is less than the sanguine had anticipated, it is nevertheless creditable to the governors, and the resources of the country, that a sinking fund of five millions should be preserved untouched, and taxes to the amount of a million and a half remitted, during a year of unparalleled agricultural distress.

The reduction of the interest upon the five per cent. stock has been effected with a facility which is sufficient to silence every objection that has been urged against the wisdom or fairness of the undertaking, and which at the same time may serve as a pretty clear indication of the approaching fate of every other public security, that bears a higher rate of interest than three per cent.

The bill which has been introduced by government for regulating salaries, and superannuations, has made us acquainted with the proposed amount of the sacrifice which the public servants are prepared to make. Ten per cent. is to be deducted from the allowances now given to the ministers, and to all the inferior officers of the crown. The king himself consents to a similar curtailment of his income; and the general establishments of the

nation, both civil and military, are brought down to a much lower scale than that of the preceding year. These concessions may be expected to experience two very different receptions. On the one hand, we shall probably hear that nothing has now been done which an economical administration ought not to have performed of its own accord—and that further savings might, and would yet be made, if parliament persisted in a demand for them. On the other, it will be said, that many of the reductions now proposed are inexpedient, and injurious in themselves; and can only be excused by the pressing exigencies of the moment. That government would not have been justified in disbanding so large a proportion of our soldiers and sailors, if the state of agriculture and commerce had been less precarious and alarming; and that the salaries now to be amerced were not an adequate compensation for the duties attached to them, although, as other classes are suffering under a diminution of income, ministers have consented to share the same inconvenience. Perhaps, the most correct view which can be taken of our situation, will be to borrow materially from both these representations—and it will then be regretted that ministers stood so long upon the defensive as to

give to their concessions a forced rather than a voluntary character; and to their opponents a triumph of more than ordinary value. At the same time, in the events of the two last sessions of Parliament, we shall recognise the genuine spirit of the British Constitution, working slowly but surely to its point, and giving weight and efficacy to the *real demands of the people*. While demagogues prattle on unremembered and unheeded—the genuine voice of the nation has been heard and obeyed. National expenditure is confined within just and reasonable limits; useless places are gradually abolished; public accounts are rendered more perspicuous and satisfactory; and the country is set at rest not by speeches or promises, but by having obtained the object of which it was in quest. It would redound more to the credit of government to have done all this of itself. And those who are anxious for the exaltation of this or that minister, will regret that such an opportunity was suffered to escape. But the vigour and prudence of the people have been demonstrated by doing it for themselves, and it is no bad omen of future prosperity and renown, that the nation can take its affairs into its own hand, and dictate with so much discretion to the administration of the day.

Every friend to religion and morality must rejoice at the re-appointment (on the motion of Mr. Secretary Peel) of the Parliamentary Committee for enquiring into the Police of the Metropolis. Whichever way we look the deficiencies of

the existing law may be perceived, and as the question is now fairly taken up by our rulers, and especially by so able and excellent a man as Mr. Peel, it may be hoped that the hour of amendment has arrived.

The state of Ireland appears on the whole less afflicting and disgraceful: and what has already been effected will necessarily encourage government to proceed on its present system. The newspapers inform us that Mr. Plunkett, the new Attorney-general for Ireland, has dissuaded the Catholic leaders from bringing forward their Bill during the present session of Parliament—but it is not known whether his advice will be followed. It is highly improbable that the cause of Catholic emancipation can have advanced during the last twelve months, since the distinguished individuals of all parties who advocated the measure have proved completely ignorant of the situation of the people for whom they were about to legislate.

A proposal has been made in the House of Lords, and is about to be renewed in the Commons, for the commutation of Irish tithes; and government is supposed to give a favourable ear to the proposal. Until something more is known of the plan which is about to be produced, we shall desist from entering farther into the question, than by asking, if it is likely that the rebels will be discouraged by hearing that tithes are to be abolished in consequence of their insurrection?

#### NOTICE TO CORRESPONDENTS.

*An Old Squire; A Constant Reader; Originalis; Clericus Surriensis; H.; Catholicus; Curatus; Διάκονος;* have been received, and are under consideration.

Mr. Oxlee's third letter did not reach us in time for the present number.

**ERRATUM.**—In our answer to Correspondents last month, *Mr. Stratton* is made to say, that he *had* conferred with 15,000 persons, respecting the establishment of the *Oxford* Bible Society, and that he did not reside in *Warwickshire*. The monosyllable *NOT* should have been inserted before *confferred*, and *Warwickshire* should have been printed *Oxfordshire*.

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The respectable Editor of the Quarterly Journal, entitled, "*The Scottish Episcopal Review and Magazine*," has in the Number for March, given the following Account of this Volume.

"There is much information and amusement in this stately volume—more, indeed, of both, than we have met with in any similar work these many years. The events of 1820, no doubt, were of the most interesting nature. The death of one King, the accession of another, and above all the trial of Queen Caroline, give a degree of variety and importance to the annals of that period, which, for the sake of national tranquillity, we can have no wish to see repeated.

"The character of our late Sovereign, and the political features of his reign, are given with great ability and fairness. The history, too, of the Bill of Pains and Penalties, to which we have just alluded, is narrated with striking impartiality: the facts of the case being candidly given, and the speeches on both sides reported with an equal fulness and accuracy. In regard to France, Spain, Portugal, and Naples, the progress of the revolutionary spirit, still so active among our neighbours, is traced with an able pen, and connected throughout with the symptoms, every where so prevalent, of a new era of political conflict with which Europe appears to be threatened.

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